TRANSLATIONS
OF
CHRISTIAN LITERATURE

THE SWEDISH RITE

ERIC B. YELVERTON

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SERIES III

LITURGICAL TEXTS

EDITED BY C. L. FELTOE, D.D.

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A TRANSLATION OF "HANDBOK FÖR SVENSKA KYRKAN"

By ERIC E. YELVERTON, O.B.E., B.D.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. London
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TO MY WIFE

NINA

Psalm xlv. 3.

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EDITORIAL PREFACE

THERE has been much inevitable delay in bringing out this volume, to which the fact has largely contributed that Mr. Yelverton was called away to serve as Chaplain to the Forces just when he was hoping to complete his labours upon it. For some time Dr. J. Howard Swinstead, late English Chaplain at Stockholm, had likewise been at work on the same subject and intended to publish his results. In view, therefore, of the great importance of English Church-folk having a translation of the Swedish Church services in their hands now that the Lambeth Conference has passed a resolution (No. 24, 1920) recommending intercommunion between the two churches, he has generously consented to allow Mr. Yelverton's work to supersede his own, and to co-operate with us over it: he has himself written the chief part of the supplementary notes, which appear on pp. 1, 20, 25, 36, 46, 92, 95, 109, 130, besides giving us the benefit of his advice and suggestions in various other places. A companion volume to this, based upon Dr. Swinstead's *Syster Kyrkor*, entitled *The Swedish Church and Ours* (S.P.C.K. 1921) (already well received in Sweden, and we believe in America), will also shortly appear.

C. L. FELTOE.

Sept. 1st, 1920.

In the text of the translation, *original* footnotes are printed in italics; *editorial* footnotes appear in ordinary type, and are enclosed in square brackets.

INTRODUCTION

THE service books of the Church of Sweden are three in number—

1. The "Handbok," containing orders for the administration of the sacraments, together with forms for morning and evening prayer and the occasional offices.

2. The "Evangeliibok," containing the Collects, Epistles and Gospels for the ecclesiastical year, with additional prayers for use after the sermon at High Mass.

3. The "Psalmbok," containing the Evangeliibok, together with extracts from the Handbok for popular use.

The Psalmbok is the layman's prayer book, the hymn, or "psalm" as it is called, being a form of devotion even more popular among the music-loving Swedes than it is among English churchmen; six or seven hymns at least are included in the ordinary service of the Sunday, and, unlike the English Prayer Book, the Swedish Handbok gives rubrical direction for their use. The Handbok, which from the liturgical point of view is the most interesting, contains the following—

1. The Office of High Mass.
2. The Offices of Morning and Evening Prayer.
3. The Litany and Occasional Prayers.
4. The Administration of Baptism and Confirmation.
5. Public Confession, a service of preparation for Communion.

6. Private Confession and Absolution.
7. The Communion of the Sick.
8. The Marriage Service and the Churching of Women.
9. The Burial Service.
10. The Pontifical, including the ordination of Bishops and Priests, the consecration of churches, and the induction of Incumbents.

From the earliest days the Eucharist was the chief service of the Church, and the occasional offices grew out of the application of the Eucharist to special occasions in a Christian's life as time went on.[1] This aspect was preserved in the first English Prayer Book (1549), but has been somewhat lost sight of in subsequent revisions and additions—especially in the case of most of the forms drawn up by diocesan Bishops for the consecration of churches : in the Swedish Handbok it has almost entirely vanished, for even the Ordination Services, which in the present English Prayer Book are inserted in the Communion Office, have lost all connexion with the Eucharist, except in so far as they may occasionally follow the ordinary Communion Service of the day. The Marriage Service alone contemplates a celebration of the Eucharist in connexion with it, though it leaves the matter optional ; this, however, is not the "nuptial mass" (brudmässa), concerning which something is said later.

With regard to the Eucharist itself, the Swedish Church has treated the great Christian Service in a somewhat different fashion from that in which it has been treated in England. Theoretically with us the Eucharist is still the chief service of Sunday, but in actual practice it can hardly be said to be so as yet, except in certain churches, though extensive attempts are being made

[1] *This, of course, is not the case with the Sacrament of Baptism.*

in that direction. In Sweden the chief Sunday Service is the "Högmässogudstjänst" (Divine Service of High Mass), which may or may not include a celebration of the Holy Communion: in large parishes there is a celebration in connexion with the service usually every other Sunday, though in small country districts the celebration only takes place once in the month, or perhaps less frequently.[1] But even when there is no actual celebration of the Holy Eucharist, the morning service of "Högmässa" (in common with other rites which owe their origin to Luther) consists of the Missa Catechumenorum, or that which English people call the ante-Communion Service; so that, when the Swedes go to Church on the Lord's Day, they are bound to hear the Epistle and Gospel of the day, which the average Church-goer in England still seldom hears.

The Church of Sweden came under the influence of the Lutheran Reformation in the sixteenth century, but Swedish Churchmen contend that it was able to pour the new wine of the Reformation into the old bottles of the Church without damage to the latter.[2] In spite then of the fact that its Eucharistic doctrine is of a Lutheran type, the Church has not suffered the greater part of its people to live entirely apart from the sacrament of the altar, and, although the worship of the Presence of Christ in the Sacrament, as understood by English

[1] *The communions that are made in Holy Week are a strong point in the Swedish Church: I understand that at Vexiö there are often* 300 *communicants each day in Holy Week at the Eucharist, with the exception of the Saturday, when there is no communion. Evening communions are occasionally celebrated, especially on Maundy Thursday.*

[2] *It is enough here to refer to the Bishop of Marquette's chapters on the doctrinal position of the Swedish Church in his "The Church of Sweden and the Anglican Communion," and to Bishop Wordsworth's Hale Lectures,* 1910, *where the reader will find an account of the position of the Swedish Church as regards Lutheranism.*

Churchmen, is foreign to the devotions of Swedish Churchmen, there is not in the Swedish Church that general exodus which takes place in many English Churches after the Prayer for the Church Militant. When the Eucharist is celebrated, the whole congregation remain to the end of the Service, even though only a few actually communicate, and all unite in the great act of worship in the Sanctus, and invoke the mercy of the Lamb of God in the Agnus Dei. The Presence of Christ is as real to the Swede as it is to the Englishman when he worships at the Eucharist, though he would certainly not define that Presence in the manner of many Anglicans.

The reports of the condition of Church life in Sweden contained in Bishop Wordsworth's Hale Lectures (Lecture VIII) are far from satisfactory on the shewing of the Swedish Bishops themselves, but even in these reports there are signs of better times ahead, and with the strong lead of the young Archbishop (Dr. Nathan Söderblom), who has somewhat recently been advanced to the Primacy, the Swedish Church ought to be able to use the excellent machinery that she has at hand with great effect upon the spiritual life of the nation.

It remains to make here a few brief comments on some points involved in the offices of the Handbok.

1. *The Office of High Mass* (*Chapter I*)

This office, which is the lineal descendant of the ancient Latin mass, appears in two forms, one in which the Holy Communion is celebrated, and another in which it is not. The order follows the medieval rite fairly closely, and some noticeable points are as follows :— (1) the retention of the word " mass " in the official title

"Högmässogudstjänst." It will be noticed that it is only used in compound, "högmässa" to describe the chief Sunday service, and "nattvardsmässa" (lit. = supper-mass), to describe the Communion, when it is celebrated apart from High Mass. This use of the word "mass," which is also found in the office books of certain reformed churches in Germany in the eighteenth century, and is in use at the present time in the churches of Denmark and Norway, marks the continuity of worship in the Church of Sweden, and as such is a useful reminder to Englishmen that the word is not necessarily the exclusive property of the Roman Church. (2) The consecration of the elements is effected by the words of Institution in the form of a prayer, giving special intention to the Lord's Prayer which follows immediately. The absence of a definite prayer of consecration has given rise to a good deal of criticism, but judged by the early standards of the Primitive Church the Swedish form appears to be not insufficient. (3) The words of Institution are linked up with the Preface, while the Sanctus is given a position immediately before the administration of the Sacrament, in accordance with the Lutheran doctrine that the Presence of Christ at the Sacrament takes effect in the distribution and reception thereof.

2. *The Offices of Morning and Evening Prayer (Chapter I)*

Three forms of Morning and Evening Prayer are provided, one for Sundays and Festivals, the other two for weekdays; the following tables illustrate the structure of the several forms, the variety of which is a notable feature of the Swedish Prayer Book.

MORNING PRAYER.

1. SUNDAYS AND FESTIVALS. *In the pulpit.*	2. WEEKDAYS. *In the pulpit.*	3. WEEKDAYS. *At the altar.*
a. Morning Hymn. *b.* Morning Prayer de festo, or one of the General Morning Prayers. *c.* Sermon. *d.* General Intercession. *e.* Lord's Prayer. *f.* The Blessing. *g.* Hymn.	*a.* Hymn. *b.* Morning Prayer. *c.* N. T. Lection. *d.* General Intercession at weekday services. *e.* Lord's Prayer. *f.* The Blessing. *g.* Hymn.	*a.* Hymn. *b.* Grace. *c.* Invitation, Psalms and Gloria. *d.* N.T. Lection. *e.* Hymn. *f.* Salutation. *g.* Morning Prayer. *h.* Lord's Prayer. *i.* Benedicamus. *j.* Benedictus (in short form). *k.* The Blessing. *l.* Hymn.

EVENING PRAYER.

1. SUNDAYS AND FESTIVALS. *In the pulpit.*	2. WEEKDAYS. *In the pulpit.*	3. WEEKDAYS. *At the altar.*
a. Hymn. *b.* Sermon. *c.* Prayer. *d.* Valediction. *At the altar.* *e.* Hymn. *f.* Salutation. *g.* Prayer. *h.* Lord's Prayer. *i.* The Blessing. *j.* Hymn.	*a.* Hymn. *b.* O.T. Lection. *c.* General Intercession at weekday services. *d.* Evening Prayer. *e.* Lord's Prayer. *f.* The Blessing. *g.* Hymn.	*a.* Hymn. *b.* Grace. *c.* Invitation, Psalms and Gloria. *d.* O.T. Lection. *e.* Hymn. *f.* Salutation. *g.* Evening Prayer. *h.* Lord's Prayer. *i.* Benedicamus. *j.* Magnificat (in short form). *k.* The Blessing. *l.* Hymn.

N.B.—Instructions on the Bible are usually given at the weekday offices.

The most noteworthy feature of these offices [1] is the absence of any confession and absolution, such as we have been accustomed to since 1552 in the corresponding offices of the English Prayer Book: they are reserved for the service of High Mass and its preliminary service of preparation. In the third form of morning and evening prayer, the selection of psalms is on the whole good, and, although one misses the beautiful ninety-first psalm among those appointed for the evening, one is glad to find that the Swedes have avoided the awkwardness in the English Prayer Book of introducing a psalm for Compline among those assigned to a morning service. The shortening of the Magnificat is due to a desire to remove the reference to "the Lord's handmaiden," which, it may be contended, is unsuitable to a service intended for a mixed congregation.

3. *The Litany and the Occasional Prayers (Chapters II and III)*

The prayers are given in two forms, the latter being a reprint of the forms provided in a previous issue; few of the prayers contained therein are of much liturgical value, and all of them might be considerably improved by a process of simplification and condensation. See further note on p. 46.

4. *The Sacrament of Initiation (Chapters IV and V)*

The offices of Baptism, whether public or private, resemble to some extent the corresponding offices in the English Prayer Book, but the Confirmation Service differs considerably from that to which we are accustomed. In the first place the ordinary minister of the

[1] *Swedish Clergy have the free permission to vary the evening service in any way that they like, and are not bound to follow the forms prescribed: there is a very excellent office of "Vespers" in use in Sweden, which, however, is not included in the Handbok.*

Sacrament is the Priest [1] (authority to confirm is expressly given in the "prästbrev," which every Priest receives at his ordination); and in the second place there is no laying-on of hands prescribed for the words, "The Father of our Lord Jesus Christ . . . ," in which the power of the Holy Spirit is conferred upon the candidates, though in actual practice many Priests do lay hands upon them or at least extend their hands over the whole body of candidates. The reader may be referred to Bishop Mott Williams's book on the Church of Sweden, where the Bishop urges (Chapters IX and X), that, since the laying-on of hands, though disused at Confirmation, is used accompanied by the Lord's Prayer at every baptism, whether public, private, or adult, the Catholic requirement is thus fulfilled: in primitive times Baptism and Confirmation were the two parts of one Sacrament, viz. the Sacrament of Initiation, and, looked at from this point of view, the Swedish forms, *taken together*, would seem to be adequate. It should be noticed, however, that, when an adult is baptized, he is not required to undergo Confirmation before receiving the Holy Communion; which seems to indicate that the Swedes regard the laying-on of hands in Baptism as fulfilling the Apostolic practice.[2]

5. *The Occasional Offices (I), (Chapters VI to XI)*

The occasional offices are ten in number, and include a short office, which is the modern survival of the medieval auricular confession, entitled "Private Confession and Absolution." It takes place in the vestry (sakristia), in the presence of two or three members of the congregation as witnesses, the intention evidently

[1] *This is also so in the Russian Church. In the Norwegian Church only the Probst (Rural Dean) confirms.*

[2] *The question whether unction is also a requisite cannot here be dealt with.*

being to fulfil the Apostolic injunction, "Confess your faults one to another," and the primitive Church custom of open confession in the congregation. The marriage service includes what is called the nuptial mass (brudmässa), but this is simply a more elaborate form of service and is *not* the Eucharist. The Prayer of the Ring ("O Almighty God, who hast instituted Matrimony . . .") is a happy detail, and the ceremony, in which the bride and bridegroom hold the ring together, is not without its significance.

6. *The Occasional Offices (II), Chapters XII to XV)*

The remainder of the occasional offices constitute what we may call the "Pontifical," that is, they are the offices usually performed by the Bishop. They include the consecration of Bishops, the ordination of Priests, together with offices for the consecration of Churches and the induction of Incumbents. It is this section of the official Swedish Prayer Book that has raised the most serious controversy upon the validity of Swedish Orders.[1] Much of the difficulty seems to have arisen from a misunderstanding of the words "inviga," "inställa," etc., which are used to describe the acts of consecration and ordination. A foreigner who examines the Handbok for the first time is surprised to find three services very similar in structure, which are described thus—

1. How a Bishop shall be set in his office.
2. Consecration to the Priesthood.
3. How an Incumbent shall be set in a parish.

[1] *The reader will find in Bishop Wordsworth's Hale Lectures, p.* 354 *and following, and Bishop Mott Williams's "The Church of Sweden and the Anglican Communion" (especially the postscript to the latter), some account, criticism, and defence of the Swedish forms of Ordination.*

He at once concludes that the Swedes have no clear conception of the meaning of Holy Orders. (Thus Mr. Fallow, in translating what he describes as "The Swedish Ordinal," includes the third service, which strictly speaking, does not belong to the Ordinal at all.) Again, when he is informed that the words "inställa" (= instal) and "inviga" (= consecrate), which are used to describe each and all of these three services, are synonymous, he is thrown back upon the conviction that the Swedes are by no means clear in their own minds of the distinction between the consecration of a Bishop and the induction of an Incumbent: thus Mr. Fallow writes in the Prefatory Note to his translation of the Ordinal [1]—

"The service (*i. e.* 'How a Bishop shall be set in his office') is the exact counterpart of one provided for the Induction of Incumbents into their respective cures. This latter induction service is described as an 'ordination' in the first rubric of the office, and, as will be seen, it also is performed by the laying-on of the Bishop's hands during the recital of the Lord's Prayer."

We contend, however, that this statement by itself is not sufficient to condemn Swedish Orders: an examination of technical terms is necessary in order to shew that the Swedes have a real appreciation of the meaning of Holy Orders as distinct from a merely ecclesiastical call. First of all we must understand that the words "inställa" and "inviga" are interchangeable terms, and together with the noun "invigning" can be used in reference either to an inauguration or consecration in the general sense, or to an ordination or consecration to the ministry in a special sense; and just as we can use the word "consecration" both of a Bishop and of a cemetery, so the Swedes can use the word "invigning"

[1] *The Swedish Ordinal:* Trans. T. M. Fallow. *Simpkin, Marshall & Co.*, London, 1879.

both of a consecration to the Episcopate, and of an induction to a cure of souls. Then we must understand that whereas, when English people speak of "being in orders," the words always convey a special reference to the ministry, when Swedes speak of "being in orders" they are careful to specify the ministry, which English men only imply. Thus—

To take orders = att låta *Präst*viga sig.
To be in orders = att vara *Präst*viga.
Ordination = *Präst*vigning.

"Att låta inviga sig," or "att vara inviga," would not necessarily have any ministerial signification whatever; the expressions might equally well be used of an altar or a cemetery. Therefore, when we find the word "invigning" used in the service for the induction of an Incumbent it need occasion us no more surprise than we might feel when we find the word "consecration" used of a Bishop and a church indifferently. And, further, when we recognise that the Swedes throw the emphasis, not on the words "inviga" or "inställa," but on the accompanying "Präst" or "Biskop" (*e. g.* Prästvigning, Biskopsvigning), we shall understand that the Swedes have a real appreciation of Bishops' and Priests' Orders. If we need other proofs, we may notice that, whereas the Service for the induction of an Incumbent is repeated whenever a Priest changes his benefice, the Service for the consecration of a Bishop is *not* repeated, when a Bishop moves to another diocese: again, the candidates for the Priesthood are described in the first rubric of the Ordination Service as "ordinandi," whereas the candidate for an incumbency is spoken of as "introducendus," and while the former are presented in albs only, the latter is presented in his chasuble, the official priestly robe which he received as part of the

ceremonies at his ordination: also, the Induction Service, although it is almost exactly similar to the Service of Consecration to the Priesthood, would in no circumstances be regarded as sufficient for, or equivalent to, the Ordination of a Priest: and finally, the introductory rubrics in the offices concerned make it quite clear that, whereas any one in Holy Orders may represent the Bishop at the consecration of a Church or the induction of an Incumbent, none but a Bishop may perform the rite of consecrating to the ministerial Orders.

Other Characteristics

The Prayer Book of the Church of Sweden is marked by two other characteristics, which are worthy of our appreciation. In the first place the selection of short lections from the Old and New Testaments in such offices as the Burial of the Dead and the Consecration of Bishops is admirably drawn up, and it is a unique and touching ceremony in the Ordination Services of Sweden to hear ten or a dozen extracts from the Bible bearing upon the ministerial office read aloud by the same number of assistant Priests, each taking one selection. In the second place the use of the Lord's Prayer with special intention as the climax of a Service is seen in the Office of High Mass, where it is part of the consecration of the Sacrament, in the Baptism Service, where it is accompanied by the laying-on of hands, in the Ordination Services, where it is accompanied by the laying-on of hands, etc. This use of the Lord's Prayer with special intention is in keeping with Catholic usage,[1] and is one of which the Church of Sweden may well be proud, seeing that the Lord's own Prayer is thus honoured with a central position in most, if not all, of her rites.

E. E. Y.

[1] *A similar but not identical prominence is given to the Lord's Prayer in the English Prayer Book.*

PREFACE

We, Gustaf, by the Grace of God, King of Sweden, Gothland, and Wend, make known: That whereas the synod of the years 1908 and 1909 petitioned for certain alterations in the church manual ratified in the year 1894, a rough draft was prepared by their gracious command: concerning which all the ecclesiastical consistories were consulted; and thereafter the synod of the year 1915 approved, with certain alterations and additions, the draft for the revision of the church manual, submitted to the synod. The alterations and additions desired by the synod have now been incorporated in this draft.

Since the manual thus revised is now being issued from the press, it is thereby our gracious will, with due alterations of former injunctions to the contrary, to ratify this church manual, to serve as the use in public worship and other rites and ceremonies of the Church, on and after Advent Sunday next, which falls on the second day of December, 1917.

It is the business of the archbishop, the bishops, the cathedral chapters and others concerned, diligently to supervise the execution of this our gracious command.

It is the duty of all whom it may concern obediently to conform themselves thereto. In faith whereof we have signed this with our own hand and caused our royal seal to be affixed to the same.

Gustaf.

(L.S.)

Alexis Hammarström.

Stockholm Castle,
The 2nd day of October, 1917.

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THE SWEDISH RITE

CHAPTER I

PUBLIC SERVICE ON SUNDAYS AND FESTIVALS

I.—MATTINS [1]

commences with a morning hymn, or else (especially on Festivals) with some other suitable hymn.

Then the priest says as an introduction to the sermon

---

[1] [Neither Otte Sång (Mattins) nor Afton Sång (Evensong) in the Swedish Church are mentioned before the law of 1686, according to which the Services of 1693 were framed. The reading and preaching were always in Swedish, but Latin hymns, such as the Te Deum, Benedictus, and Benedicamus, were permitted, though they too were frequently sung in Swedish. The choice of passages of Scripture for reading was left to the discretion of the Priest. The freedom exercised in the arrangement of the Services (which is a special characteristic of many of the Swedish Services) is well illustrated by the account given in S. Bälter's book of church ceremonies. He is careful to note that the early Service is to be finished by 8 a.m. and in the country by 9 a.m.

Otte Sång (Early Mattins)

1838.	Stockholm.
Psalm.	Confession and Kyrie
We praise thee, O God.	Collect and Epistle.
A verse invoking the Holy Spirit.	Gradual and Gospel.
Sermon.	Nicene Creed.
Prayers and Our Father.	A Verse and Sermon.
A part of the Catechism (with prayers to last about half an hour).	Prayers and Blessing (unless Holy Communion follows).
Blessing (unless Holy Communion follows).	

during the festival seasons in the Church year the morning prayer belonging to the particular festival, or else the morning prayer "I thank thee, O God"; on certain Sundays and Holy Days one of the General morning prayers (A).

Here follows the sermon, on rogation days upon the prescribed texts, on festivals upon some suitable text chosen for the occasion, and on ordinary Sundays upon some part of the catechism taken consecutively or else upon a set series of selected texts.

At the end of the sermon the Common prayer for Mattins (C) *is read.*

Finally the Our Father, and the blessing are said; and Divine Service concludes with a short hymn.

PRAYERS AT THE SERVICE OF MATTINS

A.—General Morning Prayers

1. I thank thee, O God, dear heavenly Father, through Jesus Christ thy beloved Son, that thou hast this night kept me from all harm and danger, and I pray thee that thou forgive me all my sins and graciously preserve me

---

Country Parts (after the first ring).
Psalm.
Morning Prayers.
Catechism (to last a quarter of an hour).
Prayers.
Examination in a definite district according to notice a week before.

So far as is known, this custom has died out, except in parts of the Diocese of Västerås, from Easter to Whitsun: and from September 1 to the Fourth Rogation Day. Ottesång is compulsory on the following days: Advent Sunday, Christmas, New Year, the Four Rogation Days, Good Friday, Easter, and Whitsunday. In connection with weekday services an order was made in 1573 for the Litany to be used in large towns and in country places. Similarly in 1602, this Litany was to be preceded in Court Chapels by Psalms, and followed by Prayers for the King and for Peace.—J. H. S.]

this day from sin, harm and every ill, that my life and all my deeds may be pleasing to thee. I commend myself, my body and soul into thy hands. May thy fatherly care be my protection. Amen.

2. O Lord God, heavenly Father, we thank thee with all our heart, that thou hast brought us to the beginning of this day, on which we shall hear thy holy gospel. We pray thee that thou wilt graciously preserve among us the light of thy truth, and so direct and rule our hearts by thy Holy Spirit, that we may never more turn away from it, but remain stedfast therein, and thus finally attain salvation, through Jesus Christ thy Son our Lord, who with thee and the Holy Spirit liveth and reigneth for ever. Amen.

B.—Morning Prayers for the Festal Seasons of the Church Year

1. *Advent*

(*To be used on the Sundays in Advent*)

Almighty and everlasting God, we thank thee that thou hast suffered us to come to this day of grace, which thou hast given us for the repose of body and soul. Bless the word, which we shall receive this day, that we may grow in spiritual wisdom and knowledge. Thou hast sent us thy only begotten Son, Jesus Christ, and through him hast founded an everlasting kingdom. Grant us grace, heavenly Father, that we may at all times find true comfort in his coming in the flesh, and put our trust in the stedfast and precious word that he hath come into the world to save sinners. Suffer us at all times to keep thy word and holy sacraments, that thy kingdom may be established more and more, and grow among us, and that we may fearlessly await the glorious coming of thy Son. Amen.

2. *Christmastide*

(*To be used at the Christmas Festival and until the end of the year*)

Heavenly Father, thou hast through the past night held the protecting hand over us that we have again come to a day of grace and happiness. Praised be thy holy name. But above all things we give thanks and praise to thee, for that thou hast suffered thine only begotten Son to become man for our salvation. We pray thee, merciful Father, that thou wilt keep us by thy Spirit in a living knowledge of our Saviour, that we may ever be heartily comforted by his holy incarnation, and serve thee as thy children, till finally with all angels and elect we may praise thee for evermore, through thy Son, Jesus Christ, our Lord. Amen.

3. *New Year*

(*To be used on New Year's Day and on the Sunday next after the New Year*)

Heavenly Father, we give thee praise and thanks, that thou hast suffered us to behold this new day, and this new year, which thou in thy longsuffering hast given us. Praised be thy holy name for all the blessing that thou hast bestowed upon us in the past. Let thy mercy henceforth be mightily upon us, that this new year may bring us grace and peace. Grant us by thy Holy Spirit to pass our time in communion with thee, till we come to the city which thou thyself hast founded, there to behold thy glory and praise thee for evermore. Amen.

4. *Twelfthtide* [1]

Almighty and everlasting God, Father of light, from whom cometh every good and perfect gift, we give thanks

[1] [This name for the Epiphany season will not escape notice, Twelfth Day having been at one time a common name in England for January 6.—Ed.]

and praise to thee for this new day of grace. We thank thee that thou hast sent thine only begotten Son into the world to be the light of our life for the salvation of all mankind, and that thou through thy gospel hast also called us out of darkness into thy wondrous light. Grant, we pray thee, that the word of truth may ever dwell among us, and send it likewise to the peoples which yet sit in darkness and the shadow of death. Grant that the clear light of thy gospel may shine into our hearts, and that the saving knowledge of thee may be confirmed and increased in us to the salvation of our souls and the praise of thy holy name. Amen.

5. *Lent*

O Lord Jesus, our great High Priest, it is through thine intercession that we behold another day in health and strength, which through thy holy passion and death hath become unto us a day of grace and salvation. We praise thee, Son of God, who hast carried our sins, and we beseech Thee, give us the grace of thy Holy Spirit rightly to consider the costly price of our redemption. Grant, Lord, that the story of the cross may show itself anew to be the power of God unto salvation, that through it we may be awakened to a penitent faith, a living hope, stedfast patience and true love toward thee and toward our neighbour. Grant us thy help thereto, Lord Jesus, for thy love's sake. Amen.

6. *Eastertide*

(*To be used at the Holy days of Easter and on the first Sunday after Easter*)

Almighty God and Father, through thy great care we have this day been suffered to awake in peace and come to thy sanctuary. We thank thee for the word of life telling us of Jesus Christ, our Saviour, whom thou hast

brought again from the dead and thereby shown forth in power as the Lord and the vanquisher of death. Grant, we beseech thee, at this time that the glad Easter tidings may be abundantly blessed in our hearts, and awaken us by the power of thy Holy Spirit that we may arise from the death of sin and walk in newness of life, to the end that we may finally be raised in glory, and be partakers of the inheritance of salvation, to our eternal and ineffable joy. Amen.

7. *Ascension Day*

O Lord Jesus Christ, the only Saviour of mankind, we come before thee this morning with praise and thanksgiving for that thou hast suffered us to behold the day which we keep in remembrance of thy return into glory, when thou didst sit down on the right side of the Father on high. We rejoice over thy victory, and beseech thee to grant us grace so to turn from the spirit of the world, esteeming all earthly things as vain in comparison with thy heavenly riches, that we may heartily long after thee and the appearing of thy kingdom. Abide in our midst, as Thou hast promised, now and for evermore, and pour out upon us thy Holy Spirit, that we may ever walk in a heavenly frame and finally come to thee in thy everlasting kingdom. Amen.

8. *Whitsuntide*

(*To be used at the Holy days of Whitsuntide and on Holy Trinity Sunday*)

Almighty ever faithful God and Father, who hast suffered us to rest in safety under thy protection during the past night, and vouchsafed us to enter betimes into thy house, where we may hearken to the tidings of the great things thou hast done with us; we laud and magnify thee that thou through thy Son our Lord Jesus

Christ hast built for thyself a church upon earth. We beseech thee that thou wilt after thy promise pour out thy Holy Spirit abundantly upon us that he may lead us into all truth, kindle and stablish in us the saving faith and renew our hearts in holy obedience, and the hope of everlasting life, that we, sealed by the Spirit unto the day of redemption, may attain the goal of our faith, the salvation of our souls. Amen.

C.—Common Prayer at Mattins

Almighty and everlasting God, we thank thee that thou hast instructed and exhorted us with the comfort of thy word. We beseech thee, look mercifully upon us for Jesus Christ's sake, and grant us such things as are profitable for soul and body. Bless thy church, fill it with the Spirit of truth and love, and grant that thy word and holy sacraments may abundantly dwell among us, and bear much fruit to the glory of thy name. Take away all false doctrine and the manifold trials that beset us. Help and guide all thy children and strengthen them to do thy work faithfully and patiently. Spread abroad thy kingdom more and more, that the light of thy gospel may reach unto all the peoples of the earth.

Bless and preserve, O God, our beloved king and his whole household, and grant us to dwell peacefully under the protection of good law and order. Vouchsafe to guide and bless all right undertakings, and let us not be without our daily bread. Visit and relieve with thy comfort all sick persons, all who are in distress, and all who are dying, and hear their prayers. Give grace to parents and guardians to bring up their children and young people in the true fear of thee, that there may grow up in our midst a generation that serveth thee with an obedient heart. Grant us finally a blessed departure and in thy presence joy for evermore. Amen.

II.—THE SERVICE OF HIGH MASS

After an organ prelude, during which the priest proceeds to the altar[1] *the congregation sing, according to the nature of the particular Sunday or Festival and its place in the ecclesiastical year, a suitable hymn or verse out of the hymn-book, as for example :—*

On the Sundays in Advent	53. 1.
During Christmas and until the end of the year	69. 2.
At the New Year	66. 1.
At Twelfthtide	50. 1.
During Lent	46. 6.
At Eastertide up to and including the six Sundays after Easter	102. 1.
Ascension Day	115. 1.
At Whitsuntide	46. 7.
Holy Trinity Sunday	23.
1. *Rogation Day* (*The Day of Penance*)	384. 1.
2. *Rogation Day* (*The Festival of the Reformation*)	121. 5.
3. *Rogation Day* (*The Missionary Festival*)	118. 1.
4. *Rogation Day* (*The Day of Praise and Thanksgiving*)	16. 1.

After the singing, when circumstances permit, the following may be used :

On the First Sunday in Advent

The priest says or sings :

Behold, thy king cometh unto thee, righteous, victorious.

[1] *Where there is no organ, the priest proceeds to the altar when the tolling of the bells ceases.*

The congregation sings :

Blessed is he that cometh in the name of the Lord. Hosanna in the height !

The priest :

Prepare ye a way for the Lord, a high way for our God.

The congregation :

For the glory of the Lord shall be revealed. Thus hath the mouth of the Lord spoken.

The priest :

Glory be to the Father and to the Son and to the Holy Spirit.

The congregation :

As it was from the beginning, is now and shall be from everlasting to everlasting. Amen.

Thereafter the priest says :

The Lord is in his holy temple, etc.[1]

On Christmas Day

The priest says or sings :

Behold, I bring you tidings of great joy. Halleluia !

The congregation sings :

Which shall be to all people. Halleluia !

The priest :

For unto you is born a saviour. Halleluia !

The congregation :

He is Christ the Lord. Halleluia !

The priest :

Glory be to the Father and to the Son and to the Holy Spirit.

The congregation :

As it was from the beginning, is now and shall be from everlasting to everlasting. Amen.

Thereafter the priest says :

The Lord is in his holy temple, etc.[2]

[1] *See p.* 14. [2] *See p.* 14.

On Easter Day

The priest says or sings :

The Lord is risen. Halleluia !

The congregation sings :

He is verily risen. Halleluia !

The priest :

Christ hath brought the power of death to nought. Halleluia !

The congregation :

And brought life and eternity forth into the light. Halleluia !

The priest :

Glory be to the Father and to the Son and to the Holy Spirit.

The congregation :

As it was from the beginning, is now and shall be from everlasting to everlasting. Amen.

Thereafter the priest says :

The Lord is in his holy temple, etc.[1]

On Ascension Day

The priest says or sings :

Christ hath gone up to his father and our father, to his God and our God.

The congregation sings :

His kingdom is an everlasting kingdom, and his dominion hath no end.

The priest :

We have our fellow-citizenship in heaven and thence await the Lord the Saviour.

The congregation :

He shall deliver us from all unrighteousness and redeem us unto his heavenly kingdom.

[1] *See p.* 14.

The priest :

Glory be to the Father and to the Son and to the Holy Spirit.

The congregation :

As it was from the beginning, is now and shall be from everlasting to everlasting. Amen.

Thereafter the priest says :

The Lord is in his holy temple, etc.[1]

On Whitsunday

The priest says or sings :

The Lord shall pour out water upon the thirsty and streams upon the dry. Halleluia !

The congregation sings :

He shall pour out his Spirit upon all flesh. Halleluia !

The priest :

Ye shall draw up water with joy from the well springs of salvation.

The congregation :

I will receive the cup of salvation and call upon the name of the Lord.

The priest :

Glory be to the Father and to the Son and to the Holy Spirit.

The congregation :

As it was from the beginning, is now and shall be from everlasting to everlasting. Amen.

Thereafter the priest says :

The Lord is in his holy temple, etc.[2]

On Trinity Sunday

The priest says or sings :

Holy, holy, holy is the Lord of Sabaoth !

[1] *See p.* 14. [2] *See p.* 14.

The congregation sings :

The whole earth is full of his glory.

The priest :

From him and through him and unto him are all things. Halleluia !

The congregation :

To him be glory for ever. Halleluia !

The priest :

Glory be to the Father and to the Son and to the Holy Spirit.

The congregation :

As it was from the beginning, is now and shall be from everlasting to everlasting. Amen.

Thereafter the priest says :

The Lord is in his holy temple, etc.[1]

On the First Rogation Day. (*The Day of Penance.*)

The priest says or sings :

Lord, if thou wilt reckon misdeeds, who may abide it ?

The congregation sings :

Nevertheless, with thee is sure forgiveness, that man may fear thee.

Thereafter the priest says :

The Lord is in his holy temple, etc.[2]

On the Second Rogation Day. (*The Festival of the Reformation.*)

The priest says or sings :

God is our refuge and strength. Halleluia !

The congregation sings :

A help in the times of need, well proven. Halleluia !

The priest :

Thy word, Lord, standeth fast for ever in heaven.

[1] *See p.* 14. [2] *See p.* 14.

The congregation :

From generation to generation is thy faithfulness.

The priest :

Glory be to the Father and to the Son and to the Holy Spirit.

The congregation :

As it was from the beginning, is now and shall be from everlasting to everlasting. Amen.

Thereafter the priest says :

The Lord is in his holy temple, etc.[1]

On the Third Rogation Day. (*The Missionary Festival.*)

The priest says or sings :

Tell ye out among the heathen the glory of the Lord.

The congregation sings :

His wonders among all people.

The priest :

The Lord is king. Therefore let the earth rejoice.

The congregation :

Let the isles be joyful, as many as they are.

The priest :

Glory be to the Father and to the Son and to the Holy Spirit.

The congregation :

As it was from the beginning, is now and shall be from everlasting to everlasting. Amen.

The Lord is in his holy temple, etc.[2]

On the Fourth Rogation Day. (*The Thanksgiving Day.*)

The priest says or sings :

It is good to give thanks to the Lord.

The congregation sings :

And to sing praises to thy name, thou the highest.

The priest :

Thank ye the Lord, for he is good. Halleluia !

[1] *See p.* 14. [2] *See p.* 14.

The congregation :

For his grace is for ever. Halleluia !

The priest :

Glory be to the Father and to the Son and to the Holy Spirit.

The congregation :

As it was from the beginning, is now and shall be from everlasting to everlasting. Amen.

Thereafter the priest says :

The Lord is in his holy temple, etc.[1]

Or else, and upon the remaining Sundays and holy days after the singing the priest says or sings, turning to the congregation :

HOLY, HOLY, HOLY IS THE LORD OF SABAOTH !
THE WHOLE EARTH IS FULL OF HIS GLORY.

Thereafter the priest says : [2]

The Lord is in his holy temple, his throne is in heaven ; yet is near to them that are of an humble and contrite spirit. He heareth the sighing of the penitent and hearkeneth unto their prayer. Let us therefore draw near trustfully to his throne of grace and confess our sin and debt :

(*Here the priest kneels together with the congregation and prays*)

I, poor sinful man, who was born in sin and ever afterwards have offended against thee in manifold ways all the days of my life, heartily confess before thee, O holy and righteous God, Father of Love, that I have not loved thee above all else, nor my neighbour as

[1] *See below.*

[2] *When an introit-antiphon is used, the priest, instead of saying before the Confession : The Lord is in his holy temple, etc., may say : Let us now confess our sin and debt before the Lord our God.*

myself. Against thee and thy holy commandments have I sinned in thoughts, words, and deeds, and know that I am therefore worthy of everlasting damnation, if thou shouldst judge me, as thy justice requires and my sins have deserved. But now hast thou promised, dear heavenly Father, to embrace with gentleness and mercy all penitent sinners, who turn toward thee and with a lively faith seek refuge in thy fatherly kindness and the merits of the Saviour, Jesus Christ. For unto such wilt thou grant remission of all their sins against thee, nor wilt thou at any time impute unto them their transgressions. In this, I, miserable sinner, put my faith, and pray thee trustfully that thou wilt after thy same promise vouchsafe to be merciful and gracious to me, and forgive me all my sins, to the praise and honour of thy holy name.

May the almighty eternal God after his great and unfathomable mercy forgive us all our sins for Jesus Christ our Saviour's sake, and give us grace to amend our ways and with him attain everlasting life. Amen.

When a service of preparation for communion with this confession of sin "I, poor, sinful . . ." etc., immediately precedes the service of High Mass, the following form of confession may be used at the High Mass:

Oh, merciful God, Father of infinite goodness, whose mercy endureth from generation to generation, thou art patient, longsuffering and forgivest all who are penitent their sins and misdeeds. Look mercifully upon thy people and hear thy children's sighing. We have sinned: we have dealt wickedly and so made ourselves unworthy of thy goodness, and love; against thee have we sinned and done amiss before thee: but remember not our transgressions. Have mercy on us; help us, O God, our Saviour, for thy Name's sake. Save us and forgive us all our sins and give us the grace of thy Holy Spirit

to amend our sinful lives and with thee attain everlasting life, through thy Son, Jesus Christ, our Lord. Amen.

The priest stands up, and the congregation sings :

LORD, HAVE MERCY UPON US.
CHRIST, HAVE MERCY UPON US.
LORD, HAVE MERCY UPON US.

The priest turns to the congregation and says or sings :

GLORY BE TO GOD ON HIGH AND ON EARTH PEACE, GOODWILL TOWARDS MEN.

The priest turns to the altar, and the congregation stands up and sings, except upon the undernamed holy days, the first verse of the hymn, " Allena Gud i himmelrik," etc.

On Christmas Day, Twelfthday, Easterday and Whitsunday and on the yearly reformation, missionary, and thanksgiving days, as well as upon Advent Sunday, New Year's Day, Ascension Day, Holy Trinity Sunday, and upon the festival special to a particular church, the congregation sings :

We praise thee; we worship thee; we give thanks to thee for thy great wonders, O Lord God, heavenly King, God the Father Almighty! O Lord, the only begotten Son of the all highest, Jesus Christ. O Holy Spirit, Spirit of grace, truth, and peace. Amen. Amen. Amen.

Where this hymn of praise cannot be worthily rendered by those present, Hymn 24. 1, may be sung instead on the above-named festivals.

The priest (facing the congregation, which sits down) says or sings :

The Lord be with you.

The congregation sings :

So may the Lord be with thee.

The priest :

Let us pray.

The priest turns to the altar and reads on Sundays and festivals the proper collect. On the four annual rogation days the following collects are used.

The First Rogation Day. (*The Day of Penance.*)

O Lord God, heavenly Father, thou, who desirest not the death of sinners, but rather that they may be converted and live; we pray thee, that thou wouldest mercifully turn away from us the punishment that our sins deserve, for Jesus Christ's sake, our Lord.

The congregation sings:

Amen.

Or:

We beseech thee, almighty God, heavenly Father, to grant us a true faith, a firm hope in thy mercy, and an honest love of our neighbour, through Jesus Christ our Lord.

The congregation sings:

Amen.

The Second Rogation Day. (*The Festival of the Reformation.*)

O Lord God, heavenly Father, who through thy gospel hast given unto us knowledge of salvation unto the remission of our sins; we pray thee, keep us, that we despise not thy word, but receive it in our hearts to the amendment of our ways, and that we put our whole trust in thy grace and the merits of thy dear Son Jesus Christ, who with thee and the Holy Spirit liveth and reigneth for ever and ever.

The congregation sings:

Amen.

The Third Rogation Day. (*The Missionary Festival.*)

Almighty God, give thy Holy Spirit to thy church, that through his ministry thy kingdom may be enlarged

and established among all the peoples of the earth. Grant thy servants grace fearlessly to proclaim thy word, and strengthen us all that we may obey thee with a lively faith and remain stedfast in the confession of thy name, through Jesus Christ our Lord.

The congregation sings:

Amen.

The Fourth Rogation Day. (The Thanksgiving Day.)

Almighty God, and heavenly Father, from thee we receive unceasingly all good gifts, and by thee we are kept day by day from harm and mischief: we beseech thee, give us thy grace with true faith to acknowledge all thy goodness, and praise and magnify thee in time and eternity, through Jesus Christ our Lord.

The congregation sings:

Amen.

The priest turns to the congregation and says:

Hear the word of the Lord according to the Apostle (the Prophet, etc.). N.N.

The Epistle of the day is then read. On a rogation day the lesson of the evensong for that day is read.

Then a hymn is sung (the gradual psalm), during which the priest stands facing the altar. When the singing is finished, the priest turns to the congregation and says:

Lift up your hearts to God and hear the gospel of the day.

Thus writes the Evangelist (the Prophet, etc.) N.N.

The Gospel of the day is then read. On a rogation day the lesson of the High Mass for the rogation day is read.

Then is said, or by the people sung, the confession of faith; in the former case the priest stands facing the congregation. Between the reading of the gospel and the creed may be inserted the words: "Let us now together confess our Christian faith."

WE BELIEVE IN GOD FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH.

WE BELIEVE LIKEWISE IN JESUS CHRIST, HIS ONLY BEGOTTEN SON, OUR LORD, WHO IS BEGOTTEN OF THE HOLY GHOST; BORN OF THE VIRGIN MARY: SUFFERED UNDER PONTIUS PILATE: CRUCIFIED DEAD AND BURIED: DESCENDED INTO THE KINGDOM OF DEATH: ON THE THIRD DAY ARISEN AGAIN FROM THE DEAD: ASCENDED INTO HEAVEN: SITTING ON THE RIGHT SIDE OF GOD THE FATHER ALMIGHTY; FROM THENCE COMING AGAIN TO JUDGE LIVING AND DEAD.

WE BELIEVE LIKEWISE IN THE HOLY SPIRIT: ONE HOLY UNIVERSAL CHURCH, THE COMMUNION OF SAINTS, THE FORGIVENESS OF SINS, THE RESURRECTION OF THE DEAD AND AN EVERLASTING LIFE.

When the Creed is sung at Divine Service, the Metrical Creed included in the hymn book is used. On the greater festivals the following confession of faith may be employed:

I BELIEVE IN ONE ONLY GOD, ALMIGHTY FATHER, MAKER OF HEAVEN AND EARTH, AND ALL THAT WHICH IS VISIBLE AND INVISIBLE.

AND IN ONE ONLY LORD, JESUS CHRIST, THE ONLY BEGOTTEN SON OF GOD, BEGOTTEN OF THE FATHER BEFORE ALL TIME, GOD OF GOD, LIGHT OF LIGHT, VERY GOD OF VERY GOD, BEGOTTEN NOT MADE, OF THE SAME SUBSTANCE AS THE FATHER; IN HIM, THROUGH WHOM ALL THINGS ARE MADE; WHO FOR US MEN AND FOR THE SAKE OF OUR SALVATION HATH COME DOWN FROM HEAVEN AND TAKEN MANHOOD THROUGH THE HOLY SPIRIT BY THE VIRGIN MARY AND HATH BECOME MAN; WHO ALSO FOR US HATH BEEN CRUCIFIED UNDER PONTIUS PILATE, HATH SUFFERED AND BEEN BURIED; WHO ON THE THIRD DAY HATH RISEN UP ACCORDING TO THE SCRIPTURES AND GONE UP INTO HEAVEN AND SITTETH ON THE RIGHT SIDE OF THE FATHER; THENCE COMING AGAIN IN GLORY

TO JUDGE THE LIVING AND THE DEAD; OF WHOSE KINGDOM THERE SHALL BE NO END.

AND IN THE HOLY SPIRIT, THE LORD AND LIFEGIVER, WHO PROCEEDETH FROM THE FATHER AND THE SON; WHO TOGETHER WITH THE FATHER AND THE SON IS WORSHIPPED AND GLORIFIED AND WHO HATH SPOKEN THROUGH THE PROPHETS.

AND IN ONE ONLY, HOLY, UNIVERSAL AND APOSTOLIC CHURCH.

I CONFESS ONE ONLY BAPTISM FOR THE FORGIVENESS OF SINS AND LOOK FOR THE RESURRECTION OF THE DEAD AND THE LIFE OF THE WORLD TO COME. AMEN.[1]

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[1] [The methods of using the Creeds in the English, Swedish and American Churches may be seen from the following table :—

APOSTLES' CREED

English Church.	*Swedish Church.*	*American Church.*
Said aloud ("I believe") by priest and people together on all occasions (except in Baptism, where the candidate is asked if he believes it).	Only said aloud by the people ("We believe") when it is sung as the Metrical Creed in the Holy Communion. On that occasion, if it is said, the priest turns to the people and recites it for their hearing ("We believe"); he does similarly in the baptism of an infant, "Let us hear the confession of our faith." An adult candidate for baptism is asked if he believes the Creed, or, alternatively, he says it alone ("I believe"); it is said alone at his ordination by bishop or priest, and by a rector at his installation.	Said aloud by priest and people together ("I believe") (as in the English Church), but as an alternative the Nicene Creed is allowed at Morning and Evening Prayer.

When an anthem, suitable to the particular day, is desired to be sung at Divine Service and it can be done, it should follow immediately after the Creed. After the

NICENE CREED

English Church.	*Swedish Church.*	*American Church.*
Said aloud by priest and people together "(I believe") in the Holy Communion.	Used as an optional alternative at High Mass on greater festivals, and included in the church doctrine as a declaration of belief.	As in the English Church.

ATHANASIAN HYMN

English Church.	*Swedish Church.*	*American Church.*
Said aloud by priest and people together thirteen times in the year (roughly once a month), on the Six Greater Festivals, and on seven other Holy Days.	Included in the church doctrine, but never recited in worship.	Neither recited nor included in church doctrine.

VARIATIONS

English Church.	*Swedish Church.*	*American Church.*
"hell" (*ad inferos*" or "*inerna*").	"dödsriket (the realm of the dead), helvetet (hell), under jorden" (under the earth).	(alternative) "place of departed spirits."
(*a*) "*the* Holy *Catholic* Church" (Apostles Creed).	(*a*) "*en* helig *allmännelig** kyrka" (one holy Universal church)."	"*the* Holy Catholic Church."
(*b*) "one Catholic and Apostolic Church" (Nicene Creed),	(*b*) en enda, helig allmännelig och apostolisk kyrka.	one Holy Catholic and Apostolic Church.
resurrection of the body, dead, flesh.	(kroppens lekamens) dödas uppståndelse.	resurrection of the body.
"*the* life everlasting."	"*ett* evigt liv" (an).	"*the* life everlasting."

J.H.S.]

* [The Swedish word "katolsk" does not possess the wide connotation of the English word "catholic," but is now used either in the sense of our expression

Confession of Faith a short hymn or a verse of a hymn is sung as an introduction to the sermon. When the Creed is sung, this pulpit hymn is omitted, in which case the priest leaves the altar towards the end of the singing of the Metrical Creed.

There follows the sermon on the proper text. After the sermon the following prayer is read :—

Praised be God and blessed for ever, who by his word hath comforted, taught, exhorted, and admonished us. May his Holy Spirit stablish the word in our hearts, that we be not forgetful hearers, but daily increase in faith, hope, love, and patience until the end and attain salvation, through Jesus Christ our Lord. Amen.

After this prayer the collect in the Gospel book next to the gospel may be read.

The Church Notices may then be given out in the following manner :

1. Notice is hereby given in the presence of this congregation that N.N. has demanded the marriage licence [1] for contracting marriage with N.N. :

The third time.
The second time.
The first time.

Notice is hereby given, that the banns certificate (for the man) [2] has been issued for N.N. in marriage with N.N.

[1] *Herewith as in the matter of announcing the issue of the banns certificate (man) and banns of marriage (woman) the full name, together with profession and abode of the betrothed, shall be given.*

"Roman Catholic," or, combined with the word "Grekisk" (Grekisk-katolsk), to refer to the Orthodox Church of the East. Even in scientific works the word "katolsk" is used with this restricted meaning, though by derivation it could, of course, be used in a wider sense. It will be remembered that in the Prayer for the Church Militant in the English Communion Office and in the Litany, the word "universal" is used as an exact equivalent of the word "catholick," which is used in the creeds and elsewhere to describe the Church.—E. E. Y.]

[2] ["Äktenskapsbetyg," specially issued for men.]

Impediments to their marriage may be lodged with the parish priest in N.N. congregation in N.N. county.

Banns of marriage (for the woman) [1] are published in the presence of this congregation:

The third time between N.N. and N.N.
The second time between N.N. and N.N.
The first time between N.N. and N.N.

After all the notices of the demanding of the marriage licence and the issuing of the banns certificate and all the banns have been published, then is said:

The Lord God, who hath instituted matrimony, give them happiness and blessing in their solemn union.

2. The following persons, who are sick, desire to be remembered in the prayers of the congregation: N.N. and N.N.

3. We are reminded to-day again of our mortality by the announcement that N.N. hath departed this life at the age of . . . (the following persons have departed this life, namely, N.N. at the age of . . .).

After all the departed have been mentioned by name, is added:

The Lord teach us so to consider our own coming departure, that, when we are to depart this transitory life, we may be prepared for a blessed end.

4. We give humble thanks to God for N.N., who after serious illness hath been restored to health. Grant him [her], O Lord, thy Holy Spirit, that he [she] may profitably use his [her] prolonged day of grace, to the praise of thy holy name and his [her] own salvation.

5. *Notices are given of Services, of the Confirmation of the young, together with collections for Church or charitable purposes; and here, too, the Rogation Day Brief is read aloud, when such is to hand.*

[1] [Lysning till äktenskap, "specially issued for women."]

The pulpit office concludes with a valediction (välönskan) to the congregation, for which some of the following texts may conveniently be used:

In General

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. xiii. 13.

or also:

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen. 1 Pet. v. 10–11.

Easter and Whitsuntide

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant: Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb. xiii. 20–21.

Trinity

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Eph. iii. 20–21.

At the End of the Church Year

The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Amen. 1 Thess. v. 23.

After this a short hymn is sung, during which the priest goes to the altar. The next part of High Mass is performed in different ways, according as Divine Service does or does not conclude with a celebration of the Holy Supper.

A.—When the Lord's Supper is Celebrated

[The Swedish mass has, in spite of many reforms, preserved its body and soul, but has cast off much of its outward costume. Differences were made, but twenty-two points of unity were retained. These are dealt with in some detail by Dr. Howard Swinstead in *The Swedish Church and Ours.*

Two vital points are to be noted: (1) Preparation *for, and* Invitation *to, the Holy Communion.* In Sweden it is *preparation* that is emphasized—by means of special services (skriftermål)—whereas Anglicans may content themselves for preparation with the service that precedes (Mattins or Litany). The point most markedly accentuated in the Prayer Book is *invitation,* which is given in three distinct exhortations: (*a*) The means by which spiritual benefit is obtained; (*b*) a warning against refusing the blessing offered; (*c*) a warning against careless participation. The response of the clergy and their people is the next consideration; it logically follows upon preparation and invitation: it is the (2) Attendance of communicants; their obedience or their unfaithfulness; their neglect or their acceptance. A certain Bishop writes of his Diocese after a visitation: "The position of the Eucharist in our parishes requires care, attention and vigilance. Most of the incumbents send reports which may be summarized thus: 'The Holy Communion has fallen into disuse.' Now, however few the communicants may be, however often the celebration may be announced and yet fail from lack of congregation, yet such an estimate is not altogether true, for, as we shall see, participation in the service has not diminished, but shown a regular increase, in some places where a diminution was previously remarked. It is better expressed by one Priest who says '*there is a manifest tendency to look on the Eucharist as a sacrament which, like Baptism, is to be received once and no more.*' There is a small number of parishes where attendance is considerable, and this is not attributable always to a surviving custom, but is traceable to an increase of religious activity. . . . 'At one celebration young people numbered over two hundred of both sexes.' This was connected with an *awakening,* the source of which went back to the faithful labour of a Rector since deceased, and truly interpreted it is the fruit of a work done among young people by two preachers in close sympathy with their Priests. . . . But these are exceptions to a rule rightly deplored as a falling off; '*Communion is out of use,*' '*the Holy Table almost deserted*'; more often than not

the Service is offered, but has to be postponed; in one place '*none at all*.' . . . The choice of times to hold a celebration shows a leaning towards fixed days (Confirmation Day, New Year's Eve, Sunday before Lent, Palm Sunday, first Sunday in June, Harvest Thanksgiving, the last Sunday before Advent, Advent Sunday, Passion Week, Whitsun Monday, the Rogation Days (Böndagarne), even 'every other Sunday,' during warm seasons from Whit Sunday to October 1. . . . A certain discontent with the new *law which relieves one of the duty of giving notice before communicating* may be detected in such comments as these: 'wondrous to say the least,' 'inconceivable,' for 'with that statute all control over communicants is removed' and 'this law has opened the Holy Table to all.' Yet the risk of being overwhelmed with unworthy communicants is not so great, for the same critic writes 'except the newly confirmed, very few of the congregation, alas! partake, though many are entitled to do so.' . . . One Priest has inaugurated a special celebration on *Maundy Thursday* 'to promote a commemoration devoutly to be desired, or generally to celebrate at the Greater Festivals, when it would be most profitable to permit a Priest to replace an elaborate admonition by readings from certain biblical passages, and some prayers in a liturgical form. The exhortation formerly used, 'Dear people' ('Välsignade kristne'), could be resumed, and all the more aptly since no direct exhortation is provided. This *purely liturgical* celebration would greatly relieve the Priests' work of preparation at the Greater Festivals, and—what is more to the point—contribute to a spiritual calm in the celebrant and the communicants, without any distinct aid from the word of man while God's work of grace proceeds. 'For my own part,' he continues, 'I consider the service of shriving (skriftermål) no essential part of the Holy Communion. At every service there is confession and absolution. Shriving easily suggests the unevangelical impression of a special preparation exalted above that which belongs to every communion with the Lord's holiness and love. *The day is past for protecting the Holy Table against superstitious fervour or notorious offenders.*" —J. H. S.]

The priest, facing the congregation, says or sings:

The Lord be with you.

The congregation sings:

So may the Lord be with thee.

The priest:

Let us pray.

The priest now turns to the altar,[1] *and offers the general*

[1] *Where the acoustic conditions require it, the priest may turn towards the congregation for the recitation of the prayers.*

intercession, which, however, on the three last rogation days and on the remaining festivals, for which special prayers are prescribed (see Chap. II), is preceded by the prayer proper to the particular festival. Herewith should the shorter formula be used (see Chap. II) the congregation sings: Amen. *On the first rogation day the litany may be used as a church prayer.*

In the general intercession, according to circumstances, those parts of the prayer referring to conditions which do not always prevail, are omitted, such as the prayers for the church congress, for parliament, for confirmation candidates (nattvardsungdom), etc.

General Intercession

Thee we invoke, O eternal and almighty God, Maker of all the world. Be gracious to us for Jesus Christ's sake and remember not our sins. Sanctify and govern us with thy Holy Spirit, and give us grace according to thy word to walk in holiness of life. Unite, strengthen and preserve thy christendom through the word and the holy sacraments.[1] Have pity, Lord, upon all peoples, who are yet bound in the night of blindness and death, and may thy saving grace through the gospel arise upon them with light and life.

For the Church Congress

(Bless them who are now assembled together to confer on the affairs of thy church, that their consultations may promote thy honour and the edifying of thy kingdom in our midst.)

Be the guard and shield of our fatherland, and give it grace and honour. Bless and preserve our beloved king

[1] *On the missionary festival (the third rogation day), when the missionary prayers included in Chap. II are read before the general intercession, the prayers for missions are here omitted.*

and all his house, and their kinsfolk. Grant thy help to the government and defence of the kingdom.

For the Parliament

(Bless the parliament now assembled together, that they may debate and settle all things in the fear of God and in the bond of unity.)

Give peace and prosperity to our common life, honest and Christian counsel in all that we undertake. Promote every good work and turn away from us all evil and harm. May thy blessing rest upon the crops of the earth, and likewise upon all lawful callings and estates.

Bless our homes and give grace to the upbringing and growth of the young in thy truth and fear.

For Confirmation Candidates

(Look with thy special grace upon those children who are being prepared for their first communion. Grant unto them Christlike insight and unfeigned faith, that they may ever walk as thy true disciples in the way of thy truth.)

Bless also them that are bidden to thy holy table, that they may be strengthened there in faith and love and the hope of everlasting life.

Help and comfort all sick and poor, the desolate and the oppressed, those who are afflicted and dying! Give thy gracious protection to all widows and all that are defenceless. Help us finally in our last hour and grant us after this transitory life eternal salvation; through Jesus Christ thy Son our Lord.

The congregation sings: Amen.

Occasional prayers for use in special circumstances, such as, for example, in time of national affliction, church

building in a parish, etc., shall, when they occur, follow next after the general intercession (see Chap. II).

Here follows a short hymn or verse of a hymn, during which the holy elements are prepared on the altar. At the end of the singing the priest turns to the congregation and says or sings:

LIFT UP YOUR HEARTS TO GOD.

The congregation stands up and sings:

GOD LIFT UP OUR HEARTS.

The priest:

LET US GIVE THANKS UNTO OUR LORD GOD.

The congregation:

WORTHY IS HE ALONE OF THANKS AND PRAISE.

The congregation sits down and the priest turns to the altar and sings or recites the following thanksgiving:

Yea, verily it is meet, right and blessed, that we should at all times and in all places give thanks and praise to thee, almighty Father, holy God, through Jesus Christ our Lord. He is our paschal lamb, which was offered for us, the pure lamb of God, who bore the sin of the world even unto death. Like as he hath vanquished death and risen again and lives for ever, even so shall all who put their trust in him vanquish sin and death through him, and inherit life everlasting. And that we may not forget this his inestimable benefit, he hath instituted his holy supper.

Or:

Yea, verily it is meet, right and blessed that we should at all times and in all places give thanks and praise to thee, almighty Father, holy God, through Jesus Christ, our Lord, whom thou for our sins hast given and suffered to die for us, who were worthy of death, that we may live through him. And that we may not forget this his inestimable benefit, he hath instituted his holy supper.

Then the priest sings or recites the Narrative of the Institution of the Lord's Supper : [1]

IN THE NIGHT, WHEN THE LORD JESUS WAS BETRAYED, HE TOOK BREAD, GAVE THANKS TO GOD, BROKE IT AND GAVE TO THE DISCIPLES AND SAID : TAKE YE AND EAT. THIS IS MY BODY, WHICH IS GIVEN FOR YOU. DO THIS IN MY REMEMBRANCE.

LIKEWISE ALSO HE TOOK THE CUP, GAVE THANKS TO GOD AND GAVE TO THE DISCIPLES AND SAID : DRINK YE ALL THIS. THIS CUP IS THE NEW COVENANT IN MY BLOOD, WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS. AS OFTEN AS YE DRINK THIS, DO THIS IN MY REMEMBRANCE.

Then the priest says :

Let us all pray now as the Lord Jesus Christ himself hath taught us :

OUR FATHER, etc.

Then priest and congregation, which stands up, sing :

Holy, Holy, Holy, Lord God Almighty, the heavens and the earth are full of thy glory. Grant salvation from on high. Blessed is he that cometh in the name of the Lord. Grant salvation from on high.

The priest turns to the congregation and says or sings :

THE PEACE OF THE LORD BE WITH YOU.

The communicants now come forward, while the organ plays softly, after which the congregation stands up and sings :

O LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD,

DELIVER US, MERCIFUL LORD GOD.

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[1] [It will be noticed that there are no rubrical directions here as to the "manual acts." The consecration is effected by the Lord's Prayer with a "special intention" defined by the Narrative of the Institution.—ED.]

O LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD,

DELIVER US, MERCIFUL LORD GOD.

O LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD,

GRANT US THY PEACE AND BLESSING.

After this during the administration of the holy meal, appropriate hymns are sung by the congregation with a soft accompaniment on the organ.

The priest first administers the bread to each communicant with these words : [1]

THE BODY OF CHRIST GIVEN FOR THEE.

And then the cup with these words :

THE BLOOD OF CHRIST SHED FOR THEE.

To each row of communicants, as they leave the communion table, the priests says :

THE LORD JESUS CHRIST, WHOSE BODY AND BLOOD YE HAVE RECEIVED, PRESERVE YOU UNTO EVERLASTING LIFE. AMEN.

GO IN THE PEACE OF THE LORD.

Or else the priest says at the administration of the bread :

JESUS CHRIST, WHOSE BODY THOU RECEIVEST, PRESERVE THEE UNTO EVERLASTING LIFE.

And for the administration of the cup :

JESUS CHRIST, WHOSE BLOOD THOU RECEIVEST, PRESERVE THEE UNTO EVERLASTING LIFE.

[1] *The priest's own communion is so ordered that, when the priest has administered the bread to a row of communicants, he kneels towards the altar, and administers the bread to himself with the words : "The body of Christ, given for me."*

When he has administered the wine to the same row, he drinks in the same way from the cup with these words : "The blood of Christ, shed for me."

At the final salutation to this row of communicants the words "we" and "us" should be substituted for "ye" and "you."

To each row of communicants, as they leave the communion table, the priest says :

THE GRACE AND PEACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL. AMEN.[1]

GO IN THE PEACE OF THE LORD.

When the administration of the holy meal is finished, the priest turns to the congregation and says :

Let us pray.

Turning to the altar, he offers one of the following thanksgiving collects :—

We thank thee, almighty Father, who, through thy Son, Jesus Christ, hast instituted this holy supper to our comfort and salvation, and pray thee, grant us grace so to celebrate the remembrance of Jesus on earth, that we may also be partakers of the great communion in heaven.

The congregation sings : Amen.

Or :

We thank thee, almighty God, that through this precious meal of grace thou hast refreshed and satisfied us, and pray thee, that thou suffer it to lead to the increase of our faith and advancement in godliness and all Christlike virtues, through thy Son Jesus Christ our Lord.

The congregation sings : Amen.

Or :

O Lord Jesus Christ, thou who hast called us to this communion, we most heartily thank thee for thy mercy, that thou hast fed us here with thy body and blood, that thou hast filled and embraced us with thy goodness. O Lord, be near us ! We commit ourselves into thy hands, and put our trust in thee; grant us to abide with thee for ever.

[1] *Or some other convenient sentence out of holy scripture.*

The congregation sings : Amen.

The priest, turning to the congregation, says or sings :

LET US GIVE THANKS AND PRAISE TO THE LORD.

The congregation stands up and sings :—

THANKS AND PRAISE BE TO THE LORD.

HALLELUIA ! HALLELUIA ! HALLELUIA !

Finally the priest says :

Bow your hearts to God and receive the blessing.

THE LORD BLESS YOU AND KEEP YOU ; THE LORD MAKE HIS COUNTENANCE TO SHINE UPON YOU AND BE GRACIOUS UNTO YOU ; THE LORD TURN HIS COUNTENANCE TOWARD YOU AND GIVE YOU PEACE.

IN THE NAME OF GOD, THE FATHER AND THE SON AND THE HOLY SPIRIT. AMEN.

The congregation sings :

AMEN, AMEN, AMEN.

After the blessing a short hymn or verse of a hymn is sung, with which the service concludes.[1]

B.—WHEN THE LORD'S SUPPER IS NOT CELEBRATED

When everything is finished in the pulpit, a short hymn is sung, at the end of which the priest, turning to the congregation, says or sings :

The Lord be with you.

The congregation sings :

So may the Lord be with you.

The priest :

Let us pray.

The priest now turns to the altar,[2] *and offers the general intercession, which, however, on the three last rogation days*

[1] *When the Supper is celebrated apart from the service of High Mass, the aforesaid order of communion-mass (nattvardsmässa) shall be followed.*

[2] *Where acoustic conditions require it, the priest may turn towards the congregation for the recitation of the prayers.*

and on the remaining festivals, for which special prayers are prescribed (see Chap. II), is preceded by the prayer proper to the particular festival. Herewith should the shorter formula be used (see Chap. II). The congregation sings: Amen. On the first rogation day, the Sundays in Lent and on Good Friday the litany is used as the church prayer.

In the general intercession, according to circumstances, those parts of the prayer referring to conditions which do not always prevail, are omitted, such as the prayers for the church congress, for parliament, for confirmation candidates (nattvardsungdom), etc.

General Intercession

Thee we invoke, O eternal and almighty God, Maker of all the world. Be gracious to us for Jesus Christ's sake and remember not our sins. Sanctify and govern us with thy Holy Spirit, and give us grace according to thy word to walk in holiness of life. Unite, strengthen and preserve thy christendom through the word and the holy sacraments. Have pity, Lord, upon all peoples,[1] who are yet bound in the night of blindness and death, and may thy saving grace through the gospel arise upon them with light and life.

For the Church Congress

(Bless them who are now assembled together to confer on the affairs of thy church, that their consultations may promote thy honour and the edifying of thy kingdom in our midst.)

Be the guard and shield of our fatherland, and give it grace and honour. Bless and preserve our beloved

[1] *On the missionary festival (the third rogation day), when the missionary prayers included in Chap. II are read before the general intercession, the prayers for missions are here omitted.*

king and all his house, and their kinsfolk. Grant thy help to the government and defence of the kingdom.

For the Parliament

(Bless the parliament now assembled together, that they may debate and settle all things in the fear of God and in the bond of unity.)

Give peace and prosperity to our common life, honest and Christian counsel in all that we undertake. Promote every good work and turn away from us all evil and harm. May thy blessing rest upon the crops of the earth, and likewise upon all lawful callings and estates.

Bless our homes and give grace to the upbringing and growth of the young in thy truth and fear.

For Confirmation Candidates

(Look with thy special grace upon those children, who are being prepared for their first communion. Grant unto them Christlike insight and unfeigned faith, that they may ever walk as thy true disciples in the way of thy truth.)

Help and comfort all sick and poor, the desolate and the oppressed, those who are afflicted and dying! Give thy gracious protection to all widows and all that are defenceless. Help us finally in our last hour and grant us after this transitory life eternal salvation; through Jesus Christ our Lord. Amen.

Occasional prayers for use in special circumstances, such as, for example, in time of national affliction, church building in a parish, etc., shall, when they occur, follow next after the general intercession (*see Chap. II*).

The priest continues:

OUR FATHER, etc.

The congregation sings:

Amen.

The priest, turning to the congregation, says or sings:
LET US GIVE THANKS AND PRAISE TO THE LORD.
The congregation stands up and sings:
THANKS AND PRAISE BE TO THE LORD.
HALLELUIA! HALLELUIA! HALLELUIA!
Finally the priest says:
Bow your hearts to God and receive the blessing.
THE LORD BLESS YOU AND KEEP YOU; THE LORD MAKE HIS COUNTENANCE TO SHINE UPON YOU AND BE GRACIOUS UNTO YOU; THE LORD TURN HIS COUNTENANCE TOWARD YOU AND GIVE YOU PEACE.
IN THE NAME OF GOD, THE FATHER AND THE SON AND THE HOLY SPIRIT. AMEN.
The congregation sings:
AMEN, AMEN, AMEN.
After the blessing a short hymn or verse of a hymn is sung, with which the service concludes.

III.—EVENSONG [1]

Commences with a hymn. There follows a sermon on the evening lesson prescribed for the day. When a lesser

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[1] [AFTON SÅNG (Evensong)

On holy days when the service is held, two forms have prevailed.

A sermon on the Epistle for the day, *or* reading of a half or a whole chapter from Old or New Testament.	Since 1693 (generally at two o'clock).
The "Evening Hymn," *or* Examination in the catechism.	Hymn suitable to the occasion.
Blessing.	Verse invoking the Holy Spirit.
	Sermon on the Sunday or holy day epistle.
	If the holy day fell on a Sunday then the Gospel for the Sunday.
	In Lent the subject was the story of the passion.
	Prayers and Our Father.
	An Evening Hymn.
	Blessing from the altar.

holy-day falls on a Sunday, or on the Transfiguration of Christ, the sermon is preached on the High Mass text for the Sunday, and in Lent on the account of Christ's passion.

After the sermon the prayer is read: Praised be God, etc. (*p.* 22). *Then follows the valediction. At the end of the sermon an appropriate hymn is sung, during which the priest goes up to the altar.*

The priest says or sings:

The Lord be with you.

The congregation sings:

So may the Lord be with thee.

The priest:

Let us pray.

The priest, turning to the altar, reads the prayer set forth below, which, however, on the three last rogation days as well as on the remaining festivals, for which special prayers are found prescribed, is preceded by the prayers proper to the particular festival (*see Chap. II*), *on the Sundays in Lent by the Lent prayers* (*p.* 53), *and on Good Friday by the Burial prayers after the funeral sermon: O Lord God, heavenly Father, etc.* (*see Chap. X*).

General Prayer

At Evensong

We thank thee, O Lord, heavenly Father, for all the good things that we have this day received from thee, and more especially for thy holy word of salvation. Bless, O God, with thy Spirit whatsoever hath been sown in our hearts, and grant that it may bear fruit unto eternal life. Keep thy whole church under thy gracious

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No Afton Sång is held in the country, although it is usual to call by that name the later service on Good Friday, which is based on the burial of Christ: but the name is unsuitable because the whole service is concluded by midday.—J.H.S.]

protection; grant it to be built up in unity and strength on Jesus Christ, its living foundation, and deliver it from false doctrine and all other ill. Protect and bless with thy mighty hand our beloved king and all his house. Prosper every good word and grant to all estates of men to feel thy help and blessing. Bless the earth, that it may bring forth its fruit, and vouchsafe to us after thy great goodness whatsoever is needful to us temporally. Remember, O God, all who are in sickness and distress, and be their comfort and help. Be with us every day and teach us rightly to use our short and precious time of grace. Preserve us in body and in soul through the coming night. Into thy hands we commend ourselves and all that we have. Praised be thy holy name. Amen.

The priest continues:

OUR FATHER, etc.

Thereafter the priest says, turning to the congregation:

Bow your hearts to God and receive the blessing.

THE LORD BLESS YOU AND KEEP YOU; THE LORD MAKE HIS COUNTENANCE TO SHINE UPON YOU AND BE GRACIOUS UNTO YOU; THE LORD TURN HIS COUNTENANCE TOWARD YOU AND GIVE YOU PEACE.

IN THE NAME OF GOD, THE FATHER AND THE SON AND THE HOLY SPIRIT. AMEN.

The congregation sings:

AMEN, AMEN, AMEN.

The service concludes with a hymn or verse of a hymn.

WEEKDAY SERVICES

WEEKDAY SERMONS

which are preached on the days and at the time generally established, begin with an appropriate hymn. The sermon, which ought not to last more than half an hour, is given,

in Lent on some part of the account of the passion of Christ, and at other times on some other text; and should, as a rule, be gathered out of some book of the Bible taken in continuous succession.

At the end of the sermon is read, in Lent first the Lent prayer (p. 53), and then the general prayer ordered for the weekday service (p. 58), and finally the Lord's Prayer and the blessing. At other times the same prayers are used; only excepting the Lent prayer. The service concludes with a short hymn.

Public Morning Prayer

begins with the singing of a hymn, after which the priest reads this prayer from the pulpit:

I thank thee, O God, dear heavenly Father, through Jesus Christ thy beloved Son, that thou hast this night kept me from all harm and danger, and pray thee that thou forgive me all my sins and graciously preserve me this day from sin, harm, and every ill, that my life and all my deeds may be pleasing to thee. I commend myself, my body and soul into thy hands. May thy fatherly care be my protection. Amen.

After this prayer is read the passage out of the New Testament in the prescribed order; then follows the general prayer for weekday services given in Chap. II (p. 58); finally the Lord's Prayer and blessing are read.

Our Father, etc.

The Lord bless you and keep you; the Lord make his countenance to shine upon you and be gracious unto you; the Lord turn his countenance toward you and give you peace.

In the name of God, the Father and the Son and the Holy Spirit. Amen.

Morning Prayer concludes with a hymn.

Public Evening Prayer

begins with a hymn, after which the priest reads from the pulpit the passage out of the Old Testament in the prescribed order, and then the prayer at weekday services (*p.* 58). *Then follows this evening prayer:*

Watch over us, O Lord, heavenly Father, and preserve us from every evil that may happen to body and soul. Give us grace to take our rest in safety this night beneath thy protection; and when at length our last evening cometh, grant us then to fall asleep in thy peace; through thy Son Jesus Christ our Lord. Amen.

Our Father, etc.

The Lord bless you, etc.

Evening prayer concludes with a hymn.

On solemn occasions, or when a greater number of people are present, public morning and evening prayer may be said in the following manner:

A.—In the Morning

First a hymn is sung, while the priest goes up to the altar. At the end of the singing the priest turns to the congregation, saying:

Grace be unto you and peace from God, Our Father, and the Lord Jesus Christ. Amen.

Come, let us worship our God and fall down before the Lord.

Then the priest, turning to the altar, reads some of the following portions of the Psalms of David (Ps. i.; v. 1–7; xix.; lxiii. 1–9; xcii. 1–7; cxiii. 2–5; cxxx.).

The psalm selection concludes with:

Glory be to the Father and to the Son and to the Holy Spirit, as it was from the beginning is now and shall be from everlasting to everlasting. Amen.

The priest turns to the congregation and says :

Hear the word of God by N.N. in N.N. chapter.

Then is read the passage of the New Testament in the prescribed order.

At the end of the reading the congregation sings some appropriate hymn.

The priest says or sings :

The Lord be with you.

The congregation sings :

So may the Lord be with thee.

The priest :

Let us pray.

Then he turns to the altar and prays :

O merciful God, dear heavenly Father, we thank thee, through Jesus Christ thy beloved Son, that thou hast preserved us this night from all harm and danger, and beseech thee, through the same thy Son, that thou wilt forgive us all our sins and graciously protect us this day from sin, harm, and every ill, that our lives and all our doings may be pleasing to thee. Send out thy light and thy truth that they may lead us and bring us to thy heavenly kingdom.[1] Help and bless thy church and congregation, those in authority over us, and all mankind and especially those who are in sickness, in danger, and in need. Amen.

OUR FATHER, ETC.

The priest, turning to the congregation, says or sings :

LET US GIVE THANKS AND PRAISE TO THE LORD.

The congregation stands up and sings :

THANKS AND PRAISE BE TO THE LORD.

HALLELUIA ! HALLELUIA ! HALLELUIA !

[1] *When the general prayer at the weekday services given in Chap. II (page 58) is used, the words that follow this down to* Amen *are omitted.*

Then the priest says, turning to the altar :

Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy *promised* to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. (Luke i. 68–75.)

Then the priest turns to the congregation and says :

THE LORD BLESS YOU, etc.

The service concludes with a short hymn.

B.—IN THE EVENING

First a hymn is sung, while the priest goes up to the altar. At the end of the singing the priest turns to the congregation, saying :

GRACE BE UNTO YOU AND PEACE FROM GOD, OUR FATHER, AND THE LORD JESUS CHRIST. AMEN.

Come, let us worship our God and fall down before the Lord.

Then the priest, turning to the altar, reads some of the following portions of the Psalms of David (Ps. xxiii.; xxv. 1–13; lxvii.; cxxi.; cxxxix. 1–18; cxli. 1–6; cxlvi.

The psalm selection concludes with :

GLORY BE TO THE FATHER, etc.

The priest turns to the congregation and says :

Hear the word of God by N.N. in N.N. chapter.

Then is read the passage of the Old Testament in the prescribed order.

At the end of the reading the congregation sings some appropriate hymn.

The priest says or sings :

The Lord be with you.

The congregation sings :

So may the Lord be with thee.

The priest :

Let us pray.

Then he turns to the altar and prays :

Watch over us, O Lord, heavenly Father, and preserve us from every evil that may happen to body and soul. Give us grace to take our rest this night in safety beneath thy protection. Guard and bless thy church and congregation and those well-beloved in authority over us. Graciously remember in thy mercy those who are in sickness, in need, and in peril. Have pity upon all mankind; and when at length our last evening cometh grant us then to fall asleep in thy peace, that we may wake up in thy glory. Amen.

OUR FATHER, ETC.

The priest, turning to the congregation, says or sings :

LET US GIVE THANKS AND PRAISE TO THE LORD.

The congregation stands up and sings :

THANKS AND PRAISE BE UNTO THE LORD.

HALLELUIA ! HALLELUIA ! HALLELUIA !

Then the priest says, turning to the altar :

The Lord's name is holy : his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He

hath holpen his servant Israel, in remembrance of *his* mercy; as he spake to our fathers, to Abraham, and to his seed for ever. (Luke i. 49–55.)

Then the priest turns to the congregation and says:

THE LORD BLESS YOU, etc.

The service concludes with a short hymn.

INSTRUCTIONS ON THE BIBLE

are usually given upon some book of the Bible taken continuously.

LAW-COURT SERVICES

commence with a hymn. Then a sermon is preached on some optional text. After the sermon the following prayer is read, together with the Lord's Prayer and the blessing, whereupon a hymn concludes the service.

PRAYER AT LAW-COURT SERVICES

O holy righteous God, thou who lovest justice and hatest all ungodly ways: We thank thee that thou hast both written thy law in our hearts and also hast revealed unto us in thy holy word that which is right, and that which thou requirest of us. Give thy blessing upon the law and order established among us under thy protection. Preserve, guide, and strengthen unto every good work our beloved king, his counsellors and magistrates. Grant that by their endeavours righteousness and peace, goodness and truth may be promoted among us; and give thy Holy Spirit especially to those whose weighty office it is to minister law and justice, that they themselves may take their stand beneath the judgment of thy word, and in incorruptible honesty, carefulness and wisdom endeavour to give judgment in every cause. O thou that turnest the heart of man

by thy power, assuage all earthly contentions, and teach us to consider our infirmity in even going to law one with another. Arouse all criminals to a hearty confession of their transgressions: all who are convicted that their punishment may lead them to amendment: all who bear witness that they may hold faithfully to the truth: all advocates that they pervert not the right nor prolong disputes, but take into their care the innocent and the oppressed to defend their right. Grant us all grace to remember the great day of reckoning, when thou shalt bring to the light the hidden things of darkness, and reveal the purposes of all hearts. Help us all in that day, merciful Lord God. Amen.

CHAPTER II

PRAYERS [1]

1. The Litany [2]

[3] *The priest:*
Almighty, everlasting God.
The congregation sings:
Have mercy upon us.
The priest:
O Lord, hear our prayer.

[1] *The clergy are at liberty to use the alternative form as it is set out further on* (*see page* 67).

[2] *The whole of the Litany may be read by the priest, when circumstances are such that it cannot be said with responses.*

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[3] [Both in structure and in contents, the Litanies of the Swedish and English Churches show a common ancestry and a kinship never lost. With marked succinctness, the Swedish form crystallises, in greater brevity than ours, the volume of petitions, without losing dignity or force. Her less frequent and briefer responses also shorten the length of time spent in reverent recitation (about eight minutes, more, of course, if sung); when added to other services, the English Litany in its entirety is felt to be over long. The American Prayer Book has sanctioned the omission of "the intermediate portion" from the close of the supplications to the Grace.

The last Versicles and Responses from "*O Lord, arise, help us, and deliver us,*" come from an addition to the ancient Rogation Litany to be used in time of war. It is an Antiphon to the Psalm represented by one verse, "we have heard with our ears"; and the *Gloria Patri* possibly comes in its right place, for the Antiphon is the last verse of the Psalm in question. Antiphons, when given in full before a Psalm, were not usually reprinted at its end. We use our Litany three times a week, Sweden, hers *eight times a year.*

A striking feature is kept by the Swedish Litany which is absent from the English: the ministry of Angels is acknowledged. Here, as in their service of Holy Matrimony prayer is offered by Swedes that God will grant Angelic aid.—J.H.S.]

The congregation sings :
Lord, hear our prayer.
The priest :
O Lord God, Father in heaven :
O Lord the Son of God, Redeemer of the world :
O Lord God, thou Holy Spirit :
The congregation sings :
Have mercy upon us.
The priest :
Be gracious unto us.
The congregation sings :
Help us, merciful Lord God.
The priest :
From all sins,
From all error,
From all evil,
From the craft and the subtilty of the devil,
From pestilence and famine,
From war and bloodshed,
From rebellion and dissension,
From hail and tempest,
From fire and drought,
From sudden death in sin,
From everlasting death,
The congregation sings :
Deliver us, merciful Lord God.
The priest :
By thy holy nativity,
By thy cross and death,
By thy holy resurrection and ascension,
In tribulation and need,
In wealth and prosperity,
In the hour of death,
In the last judgment,

The congregation sings :

Help us, merciful Lord God.

The priest :

We, miserable sinners, beseech thee,

That it may please thee to govern and preserve thy holy, Christian church,

That it may please thee to keep all bishops, teachers, and hearers in true doctrine and holy living,

That it may please thee to banish all false doctrine and leading astray,

That it may please thee to suffer the light of thy gospel to rise before the people, who are yet bound in the night of blindness and death,

That it may please thee to restore all that are erring and have been led astray,

That it may please thee to give us the victory over our spiritual enemies,

That it may please thee to send faithful labourers into thy harvest,

That it may please thee to give thy Spirit and thy power with the word,

That it may please thee to help and comfort all that are desolate and oppressed,

The congregation sings :

Hear us, merciful Lord God.

The priest :

That it may please thee to be the guard and shield of our fatherland and to give it grace and honour,

That it may please thee to give to all kings and peoples peace and concord,

That it may please thee to bless our beloved king, all his house and their kinsfolk,

That it may please thee to grant thy help to the government and defence of the kingdom (and to bless the parliament now assembled together),

The congregation sings :

Hear us, merciful Lord God.

The priest :

That it may please thee to bless our homes and to give grace to the upbringing and growth of the young in thy truth and fear,

That it may please thee to bless especially them that are being prepared for their first communion,

That it may please thee to help and succour all that are in need and danger,

That it may please thee to preserve and help all women pregnant and labouring of child,

That it may please thee to comfort and restore all sick persons,

That it may please thee to deliver all innocent captives,

That it may please thee to defend and provide for all widows, orphans, and all that are poor and oppressed,

That it may please thee to grant us a forgiving spirit toward our enemies and to turn them,

That it may please thee by thy holy angels to guide and preserve all travellers by land or by water,

That it may please thee to bless the fruits of the earth, all labour in mines, seafaring, and all rightful sources of livelihood, and to give us grace to use them in the right way,

That it may please thee to have mercy upon all men,

That it may please thee graciously to hear us,

The congregation sings :

Hear us, merciful Lord God.

The priest :

O Jesu Christ, Son of God.

The congregation sings :

Have mercy upon us.

The priest and the congregation sing :

O Lamb of God, that takest away the sins of the world,

Save us, merciful Lord God.

O Lamb of God, that takest away the sins of the world,

Hear us, merciful Lord God.

O Lamb of God, that takest away the sins of the world,

Grant us thy peace and blessing.

The priest :

O Christ, hear our prayer.

The congregation sings :

Lord have mercy upon us !

Christ have mercy upon us.

Lord have mercy upon us.

The priest :

O Lord, deal not with us after our sins :

The congregation sings :

Neither reward us after our misdeeds.

The priest :

O Lord, almighty God, that hearest the sighing of the contrite and comfortest the sorrowful hearts : Hear the prayer, that we make before thee in our necessity, and assist us, that all those evils, which the devil, the world, and our own flesh work against us, may by the power of thy Spirit be dispersed and brought to naught : that we being delivered from all evil, may evermore give thanks and praise to thee in thy holy Church : through thy Son, Jesus Christ our Lord.

The congregation sings :

Amen.

or,

The priest :

O Lord, mercifully look upon thy people.

The congregation sings :

We put our trust in thy goodness.

The priest :

Almighty, everlasting God, thou, who by thy Holy Spirit sanctifiest and rulest all Christian people, hear our prayer that we make before thee, and mercifully grant that thy church may serve thee in true faith : through thy Son, Jesus Christ, our Lord.

The congregation sings :

Amen.

or,

The priest :

Cast us not away from before thy countenance,

The congregation sings :

And take not thy Holy Spirit from us.

The priest :

O Lord God, from whom all good counsels, and all just works do proceed : Give unto thy servants that peace which the world cannot give, that our hearts may be set to obey thy holy commandments and also that under thy protection we may pass our time in rest and quietness; through Jesus Christ our Lord.

The congregation sings :

Amen.

or,

The priest :

O Lord, help thy people and bless thine heritage,

The congregation sings :

Nourish them and lift them up for ever.

The priest :

Almighty Father, everlasting God, Lord of heaven and earth, thou, who by thy providence orderest and rulest all things well : We beseech thee that thou wilt forgive us all our sins, and graciously vouchsafe to us perpetual peace and concord, that we may live in thy

fear, and evermore praise and honour thy Holy Name: through Jesus Christ our Lord.

The congregation sings:

Amen.

2. Prayer on Advent Sunday

O Lord Jesus Christ, thou who camest in righteousness to be the succour of Israel: We thank thee that so likewise on this day thou comest graciously to thy church in thy word and thy sacrament, to preach the gospel to the poor, to heal them that are broken of heart, to proclaim liberty to the captives, and sight to the blind. Grant us by thy Holy Spirit to receive thee with ready hearts and joyfully to hail thee as our king. Strengthen us that we may fearlessly confess thee before the world, and grant us grace that we may in watchfulness await thy last coming, that we may be found ready in that day to stand before thee and with thee to enter into everlasting felicity. Amen.

3. Prayer on Christmas Day

Merciful God, loving Father, we give thee thanks and praise that thou hast mercifully fulfilled the word of thy promise to the fathers and suffered thine only-begotten Son to become man for our salvation and blessedness. O Lord Jesus Christ, eternal praise be unto thee, that thou, being rich, for our sakes becamest poor, that we through thy necessity might become rich; that thou hast become our brother, that we with thee might become the children of God. Grant that thou mayest be born in our hearts, and like as thou, though thou art Lord of all lords, hast for our sakes become a child, so give us the right childlike mind. Thou brightness of the Father's glory and image of his person, do thou renew us in thy holy likeness. Thou heavenly

Light, lighten us through the darkness of this world. Thou eternal Life, give us life in thee. Thou great Prince of Peace, grant us thy peace, and keep us ever in thy kingdom, that we may laud and magnify thee in thy glory: thou, who with the Father and the Holy Spirit livest and reignest for ever. Amen.

4. Prayer on New Year's Day

Almighty and everlasting God, strong in grace, unchangeable in faithfulness, thou remainest as thou art, and thy years have no end. We render unto thee thanksgiving and praise on this first day of the year, for all thy mercy which thou hast so abundantly shewn unto us in the days that are gone. We beseech thee that thou wilt ever henceforward grant us to enjoy the blessing which thou hast prepared for us in Christ Jesus thy Son. Create in us a new heart with this new year. Teach us to seek first thy kingdom and thy righteousness, that so all we need of earthly good may be added unto us. In thy Name, Lord Jesus, we will begin and end all our works. Pour out thy blessing upon all who call upon thy Name. Amen.

5. Prayer after Lent Sermon

O Lord Jesus, ineffably great was thy love toward us fallen men, that thou for our sakes becamest man, and sufferedst shame and anguish, torment and death for us sinners, that else had to suffer eternal death. Give us grace, that we may ever remind ourselves, and receive faithfully this thy precious blessing, and that we may therefore praise thee with the Father and the Holy Spirit, ever lead a Christian life, and in all need and adversity find comfort in that thou art our Saviour who hast delivered us from the power of death and the

devil, and finally wilt take us from this world of toil to thyself in heaven there to perfect thy praise for ever. Amen.

6. Prayer on Good Friday

O Lord Jesus, Lamb of God, that takest away the sins of the world: We give thee thanks for thy great love toward us, miserable sinners, that thou for our sakes didst humble thyself and become obedient unto death, yea, unto the death of the cross. Thou didst carry our sickness and lay upon thee our pains. Thou tookest upon thee punishment, that we might have peace and be healed by thy wounds. Praised be thy Holy Name. Cleanse us now from our sins by thy blood, and grant us thy peace. Help us by the power of thy death to die from sin and take our cross upon us and follow thee. Keep us in thy fellowship, that we with all them that have triumphed through thy blood, may at last give thanks and praise unto thee for ever. Amen.

7. Prayer on Easter Day

Almighty God, heavenly Father, we come before thee with thanks and praise, that thou, who for our sins didst give thine only-begotten Son, hast for our justification raised him up and made him vanquisher of sin and death. O Lord Jesus, the prince of life, grant us by thy Holy Spirit that in the power of thy resurrection we may arise and walk in newness of life. Give us the comfort of a living hope. Come unto us, as thou camest unto thy first disciples, and grant us thy peace. Keep us in this peace until the end, and in the hour of death help us to perceive that thou art the resurrection and the life. Finally, raise again to life our mortal bodies, and make them like to thy glorified body, that

we together with the Church Triumphant may sing: "Thanks be unto God, who hath given us the victory, through our Lord Jesus Christ." Amen.

8. Prayer on Ascension Day

Holy Saviour, thou hast accomplished thy great work of redemption: thou hast sat down on the right side of God as a king for ever, and the hosts of heaven worship thee. We likewise come now into thy presence to worship thee, to give thee thanks and praise that thou hast redeemed us to God by thy blood and opened unto us a way to heaven. Yet now are we strangers and foreigners upon earth: help us abundantly through this our time of need. Create in us a heavenly mind, that we may seek that which is above, and not that which is upon earth. O Lord Jesus, thou, who art the head of the church, fill it with the rich gifts of thy Spirit, and help us that we with all thy faithful may finally come to the place where thou art and see thy glory. Amen.

9. Prayer on Whitsunday

O God, we thank thee, that thou on the first Christian Pentecost didst endue the hearts of thy faithful people with thy Holy Spirit, and thereby hast founded thy Church upon earth. We thank thee that thou hast likewise gathered us into this thy Church, and that thou hast given us thy word and thy sacraments, by which thou wouldest sanctify us in thy Holy Spirit. We beseech thee, pour out thy Holy Spirit upon us, upon our congregations, and upon our homes. Come, Holy Spirit, inspire the dullness of our cold hearts, cleanse us from sin, increase our faith, and stir up in us a burning love for one another, that we may preserve the unity of the spirit through the bond of peace. Spirit of truth, lead

us into thy truth, and grant us whatsoever is profitable to life and godliness, to thy honour and our salvation. Amen.

10. Prayer on Holy Trinity Sunday

O holy triune God, we thank thee that thou hast revealed thyself unto us in the fullness of thy grace as our God: that thou hast by baptism adopted us as thy children of grace, born again unto everlasting life. O thou Father of our Lord Jesus Christ, eternal love and mercy: O Saviour full of grace, Lord Jesus Christ, thou art our wisdom, our righteousness, our sanctification, our deliverance: O Holy Spirit of truth and adoption and prayer: We praise thee, we glorify thee, we worship thee, O triune God. Come unto us and make thy dwelling in our hearts. Create in us a true faith, and a living hope; and, finally, grant us together with thy holy angels and all the elect to worship, praise, and serve thee in thy holy temple. Amen.

11. Prayer on the Second Rogation Day[1]

(*The Festival of the Reformation*)

Heavenly Father, we offer before thee this day praise and thanksgiving, that thou in the time of our fathers didst kindle again the clear light of thy gospel, and gavest thy servants grace fearlessly to confess thy truth. We thank thee that thou hast granted us grace to hold fast unto this day thy pure and clean word, though we for our ingratitude did deserve to lose it. We pray thee keep us from misusing the gospel creed for licence and false freedom. Mercifully turn away error from us. May thy word and thy sacraments be kept pure for our

[1] *No special penitential prayer beyond the Litany is provided for the first rogation day (the day of penance).*

posterity. Grant to the servants of thy word in our days, as thou didst to the first confessors, power and wisdom rightly to bear witness to thee and vanquish the adversaries to thy gospel. Grant that thy church may be united more and more in truth and love. And be thou thyself, O God, our defence and weapon against the power of all our enemies, that even in this evil day we by thy power may do all things well, and remain stedfast to the praise and honour of thy great name. Amen.

12. Prayer for the Third Rogation Day

(*The Missionary Festival*) [1]

Almighty God, loving Father, thou, who gavest thine only-begotten Son that the world might be saved through him: We pray thee look in mercy and pity upon them who yet sit in darkness and the shadow of death. Kindle in our hearts a burning love toward thee, that we may truly and earnestly desire to spread thy kingdom upon earth. O thou Lord of the harvest send forth labourers into thy great harvest. Strengthen and bless thy servants in their work, and grant that through the gospel thy name may be glorified in all the round world, and finally suffer us with all the countless hosts of people and nations and tongues to serve and praise thee in thy glory for ever. Amen.

13. Prayer for the Fourth Rogation Day

(*The Thanksgiving Day*)

Dear heavenly Father, we heartily thank thee for all the good things we have received from thy gentle hands. Thou hast suffered thy word to dwell abundantly among us, and many are the earthly blessings thou hast

[1] *This prayer may also be used at special services for missions.*

bestowed upon us. Lord, we are not worthy of all the mercy and faithfulness that thou shewest unto us. But we pray thee that thou wouldest grant us thy grace even more abundantly, give us all things needful and wholesome, and grant us ever to remain a people who trust in thy mighty aid in all that may befall us: through Jesus Christ our Lord. Amen.

14. General Prayer at Weekday Services

Almighty and merciful God, grant us grace through thy word to grow daily in fellowship with thee, and to learn more and more to know and worship thee in true faith and obedience, and keep us from all sin and error. O God, sanctify thy church that it may be builded together in unity in the power of thy faith and in all good deeds. Give thy guidance and protection to those who are set in authority over us, and may thy blessing rest upon all estates of men. Help and comfort all who suffer, raise the fallen, and restore them that are gone astray. Remember not our sins, but for Jesus Christ's sake visit us with thy mercy, that we being strengthened and governed by thy grace, may finish our course well and finally attain thy glory. Amen.

15. Prayer for Parish Confirmation Candidates[1]

O great God and loving Father, thou who hast already by baptism adopted these children as thy confessors, who are now being prepared to draw near the Lord's Table for the first time, grant that they in this their time of preparation may come to a right knowledge of the grace, which thou in the laver of regeneration hast abundantly poured out upon them. Open and bend and

[1] *Since the subjects of prayers Nos.* 15–17 *are included in the General Intercession these prayers should not be used at High Mass.*

move their hearts, that they may attain this salvation in a penitent faith. And when one day [this day] [1] they themselves make their confession before thee and thy church, grant them the grace of thy Holy Spirit that they may worthily receive the communion of their Saviour, and afterward steadfastly persevere unto the end in the confession and practice of their Christian faith: through Jesus Christ our Lord. Amen.

16. Prayer for the Fruits of the Earth

Almighty God, merciful Father, who of thy great goodness dost replenish the earth with divers fruits to be the food of man and beast: We beseech thee graciously bless our dear fatherland with corn and grain. Grant seasonable weather for the harvest of the earth, and preserve it from all that may hurt it. Crown the year with thy goodness. Preserve us, O God, from years of barrenness, from famine, and dearness of living, and look upon us in thy mercy. We confess our sins before thee: be gracious unto thy people, and leave us not, but bless us with all that thou hast ordained for our sustenance; and give us grace rightly to use the same to the praise and honour of thy holy name: through Jesus Christ our Lord. Amen.

17. Prayer for the Sick

Omnipotent and everlasting God, the strength of them that are weak, the health of them that trust in thee: We pray thee that thou wouldest in thy mercy look upon the sick and the needy. Turn their distress to their good, and if it be thy will send them their health again. But above all give them the medicine of the soul through thy

[1] *On the day when the children are to be confirmed the words* "this day" *are used; otherwise the words* "one day."

holy word, and help them in remembrance of the bitter passion of thy Son patiently to bear the burden which thou hast put upon them; and when their hour is at hand deliver them from all evil and bring them safely to thy heavenly kingdom: through thy Son, Jesus Christ our Lord. Amen.

18. Thanksgiving after a Session of Parliament

(To be used at the Closure of the Parliament)

Eternal God, heavenly Father, strong in grace and mighty in works: We most heartily thank thee that thou hast in mercy and grace held thy protecting hand over the common court of parliament now closed. We praise and magnify thee alone for all right intents, good counsel, and profitable decisions. Whatsoever men have neglected or left undone, do thou graciously forgive and set aright. We beseech thee, preserve and bless them that have been assembled together and bring them every one back to their dwellings in peace. Grant them and us all grace to walk in the fear of thee, that we may learn the power of thy help; and grant that honour may dwell in our land and goodness and faithfulness meet together. Be with us, O Lord, as thou hast been with our fathers, to the praise and honour of thy Holy Name: through thy Son Jesus Christ our Lord. Amen.

19. Prayer in Time of War

O Lord, almighty God, eternal Father, we beseech thee, hear our prayers and manifest thy grace unto us. Pardon us that we have in manifold ways sinfully misused the blessing of peace, which thou hast granted our land. Deliver us from all threatening need of war. Protect, uphold, and succour all them who in defence of their native country go to meet dangers and death. Without thy

help, O Lord, the wisdom and power of man is naught. Thou alone dost exalt the humble, and strike down the proud to the dust. We raise the standard in thy Name and in thy Name do we put our trust. Be our support, O God of armies, and grant us victory, that we, being delivered out of the hand of our enemies, may in the tranquil time of peace render unto thee unbroken praise for the fruits of peace. Hear us, merciful God and Father, for thy Son our Saviour's sake. Amen.

20. Prayer on the Field of Battle

O Lord God of hosts, thou who forsakest not them that put their trust in thee, thou art our shield and our stronghold. Thou hast of old guarded and preserved us, for our own sword and our own arm could not help us, but thy right hand keepeth the victory, and none can withstand thy power. In thee we place all our hope. Upon thee we call, and pray that thou wilt not punish us as we have deserved, but that thou wilt embrace us with thy divine protection. Give our hearts unity, obedience, and true courage in the faith of thee and thy precious blood, which was shed for our sake. Grant us to belong to thee, whether we live or die. Stretch out thy hand upon our dear fatherland, that we may serve thee again in peace and quietness in thy true fear, in holiness and righteousness: through thy Son Jesus Christ our Lord. Amen.

21. Prayer in Times of Dearth and Famine

Almighty and gracious God, who sufferest all things to spring from the earth, for the support and nourishment of both man and beast. We have turned away from us thy blessing through our sins, so that the people

languisheth with hunger. O Lord our God, look upon our need. Graciously lighten, O Lord, this punishment, that we be not given over to despair. Give us patience and resignation. Bless our small provision. Bless the earth again with fruitfulness, grant seasonable weather, give us sufficient for our need, and grant us grace, hereafter, ever to use thy gifts with thankfulness and moderation. Give us also, with our daily bread, nourishment for the soul, that we may praise thee both now and for evermore: through thy Son Jesus Christ our Lord. Amen.

22. Prayer in Times of Infectious Sickness

O everlasting, righteous God, we fall down before thee and confess our sin with contrite hearts. We confess that we have righteously deserved this affliction, which thou hast visited upon us with a sore and infectious pestilence. But we invoke thy pity; O Lord, be merciful unto us and spare us. Deal not with us after our sins, neither reward us after our misdeeds. Save us from the plague that scattereth terror and mourning and sorrow among us. Teach us to bear thy discipline patiently, and prepare ourselves at every hour to stand before thy face. We give ourselves into thy hands, for thy mercy is great. Give us the grace of thy Holy Spirit, that neither death nor life may sever us from thy love, which is in Christ Jesus our Lord. Amen.

23. Prayer to be used at a Service at Sea

O Lord, almighty God, merciful Father of heaven: We give thee thanks and praise that thou hast thus graciously led us over the depth of the sea until this day. Grant us henceforward ever to enjoy thy fatherly protection. Thou makest a path through the midst of the

sea, and plantest a way through the restless waves. For the earth and the sea are thine, and the winds are thy ministers. Grant us now after thy great goodness a prosperous voyage. O Lord Jesus Christ, be with us as thou wast of old with thy disciples in the ship, and grant us to behold the mightiness of thy help. Give us thy Holy Spirit, that we may hold fast to thy word and in all times of necessity and peril put our trust in thee, thou, who even now canst rebuke the winds and the sea, that they become calm and still. And when thou hast holpen us out of danger and destruction, arouse us to give thee hearty thanks and to walk faithfully in thy commandments. When at length we shall be severed from this life, bring us through a holy death from this life's roaring sea to the shore of real joy. Amen.

24. Prayer for Seafarers

Heavenly Father, we pray thee for those who journey on the perilous ocean, that thou wilt embrace them with thy mighty protection and grant them success in all their rightful undertakings. Give them grace to hold to thee in honest faith and preserve them that they fall not into the sore temptations that beset their calling. Grant them in all hours of need to perceive that they have a God and a Father, who remembereth them, and grant them grace in the hour of danger to commit their souls into thy hands. O Lord Jesus Christ, who canst rebuke the storm that it cometh to silence, and the roaring waves that they are laid to rest, shew them, who out of the deep call upon thee, that thou hearest prayer and savest them : but rebuke likewise the storms of passion in their breast as in our own, and finally bring us all to the only safe port. Amen.

25. Prayer for Fishermen

O merciful God, heavenly Father, thou who satisfiest every living thing, and givest us miserable sinners our daily bread for thy Son's sake, bless too their handicraft, who out on the sea seek their livelihood and that of their kinsfolk. Thou didst suffer thy dear Son when he was upon earth to choose poor fishermen to be his apostles: give grace that they also who put out from these shores may strive to become and remain his disciples. Preserve them from danger and all evil: and when they call to thee from the depth of need, O Lord, hear their prayer. Give thy help, that they may ever have before their eyes how soon their days may be told. Lead them according to thy wisdom, that they may give thanks and praise to thy Holy Name for thy fatherly care: through thy Son Jesus Christ our Lord. Amen.

26. Prayer for use in Parishes Where mines are Situated

We thank thee, merciful God, for the riches which thou sufferest us to bring from the bowels of the earth in this place. We pray thee, that thou wouldest bless and preserve these thy riches and give us grace to use them thankfully to the honour of thy name. Grant to all who watch over these mines, wisdom and power duly to accomplish that which they ought. Preserve from harm and danger those who work in the deep chambers of the earth, and rouse them ever to commend themselves into thy hands. Inspire them likewise with a desire diligently to seek and bring from the rich mine of thy word the treasures which make us rich in thy sight. Hear us, O Lord our God, and keep us all in readiness to meet thee, how and when it may be thy pleasure to call us from this world of toil and danger: through thy Son Jesus Christ our Lord. Amen.

27. Prayer at the Laying of a Foundation Stone for a New Church

Almighty and merciful God, graciously grant thy blessing upon the work which we have now commenced in this place to thy glory, and suffer a sanctuary to be raised upon this foundation, wherein thy people may be gathered together to worship thee, and where they may be fed with thy living word and grace-giving sacraments. Take into thy gracious protection all who shall work in this place, and grant unto them the spirit of godliness, that they may accomplish their task in a manner well pleasing to thee. Let no adversity hinder the progress of the work. But as we pray thee, O Lord, for thy help in the building of this earthly temple, so we beseech thee the more that thou wouldest thyself build up thy church into a spiritual house, to be a holy priesthood offering thee spiritual sacrifices, well pleasing to thee: through Jesus Christ our Lord. Amen.

28. Prayer in a Parish where Church-building is Proceeding

O Lord Jesus Christ, thou who hast founded and through thy servants still buildest up thy spiritual Sion: Look graciously upon this work, which we are now doing in this place, to build a sanctuary where thy redeemed will be gathered together to hear thy word, and partake of thy holy sacraments, and to worship and praise thy holy name. Further our handiwork, for except thou buildest the house their labour is but lost that build it. Preserve from harm and danger all them that are here engaged. Grant to thy congregation one heart and one mind, and above all things suffer the temple of thy Holy Spirit to be builded and stablished in our hearts. Amen.

29. Prayer for use at Watering Places

O heavenly Father, God of our health, thou that sufferest healing to spring forth from the earth, to the end that thou mayest be praised in thy wonders: Look mercifully upon us who in this place seek the healing of our infirmity. Think not upon our transgressions, but forgive us our sins. O Lord Jesus, who curedst all manner of sickness, show forth thy glorious power ever upon us, that, if it be thy will, we may be made whole. But whatsoever thou sendest, health or sickness, life or death, suffer it to promote thine honour. O Lord Jesus, be unto us a healing stream of living water springing up unto eternal life, and gather us at last into that city where death shall be no more, neither weeping, nor crying, nor pain, for the former things have passed away. Heal us, O Lord, and we shall be healed. Help thou us and we shall be holpen. Amen.

CHAPTER III

PRAYERS IN ACCORDANCE WITH THE PRAYER BOOK BEFORE 1894

1. The Litany (*see p.* 46)

2. Prayer for Advent Sunday

O Lord Jesus Christ, the living Son of God, who camest in righteousness to be the helper of Israel, and thus yet comest to thy Church in the word and the holy sacraments. We give thee most hearty thanks for this thy grace and pray: Let the gates be wide and the doors high in the world, that thou, the king of glory, may enter therein. Come likewise to us, O Lord, come with a year of the Lord's grace. Come to proclaim the gospel to the poor, to heal the broken hearts, to preach liberty to the captives, and sight to the blind, and deliverance to them that are bruised. Prepare our hearts for thee, that we may ever come before thy holy countenance with praise and thanksgiving and sing forth: Hosanna, Son of David, blessed is he that cometh in the name of the Lord. Grant us the grace of thy Holy Spirit that we may be found stedfast and fearless in confessing thee before the world, ready and willing to serve thee in holiness and righteousness all the days of our life, ever prepared to do and suffer all things, give up and renounce all things that we may promote thy kingdom upon earth. Vouchsafe unto us also such grace, Lord Jesus, that at thy last coming we may enter into the kingdom which is prepared for the faithful from the beginning of the world; that we may ever give thanks and laud and

magnify thee, our faithful Redeemer, together with the Father and the Holy Spirit. Amen.

3. Prayer for Christmas Day

O merciful, almighty, and loving Father, we give thee most hearty thanks and praise that thou hast thus graciously fulfilled thy promise to redeem fallen mankind, and on this day suffered to be born unto us a Saviour, who is Christ the Lord, in the city of David. Our soul doth mightily magnify thee and our spirit doth rejoice in thee, our Saviour, for thou hast regarded our lowliness and deemed us worthy to behold, what even the angels desire to see, the great secret of godliness, that God is made manifest in the flesh, that very God is become very man. O Lord Jesus Christ, to thee be the glory and the honour and the praise for ever and ever, who hath so ineffably loved us that thou wast born into the world to save us, miserable sinners, from everlasting death: that thou hast humbled thyself that we might be exalted; that thou hast become our brother, that we might become heirs of God and joint-heirs with thee. Come now likewise, O Lord Jesus, suffer thyself to be born in our hearts, and fulfil them with thy heavenly treasures. Thou Lord of all Lords, who for our sakes didst become a child, grant us right childlike minds. Thou who art the brightness of thy Father's glory and the express image of his being, renew us into the knowledge and image of him who hath made us. Thou who art thyself the light, lighten us through this world of darkness. Thou who art the life, grant that we may have life in thee. O heavenly prince of peace, grant us thy peace and keep us ever in thy kingdom, that we with the hosts of heaven may laud and magnify thee in thy glory, thou who with the Father and the Holy Spirit livest and reignest for ever. Amen.

4. Prayer for New Year's Day

Eternal and omnipotent God, great in faithfulness, unchangeable in grace: Thou remainest as thou art, and thy years have no end. Thou art our Father and our Redeemer: from everlasting is this thy Name. Thou didst send thine only-begotten Son into the world and gave him Saviour for a name. In this holy Name we fly to thee on the first day of the year, with praise and thanksgiving, with confession and prayer. Praise and thanks be to thee, O Lord Jesus, who didst also shew us thy power and the blessing of thy gracious name in the year that is past. Be thou even now and for evermore our Jesus. Behold, we long after the new creation, wherein thou shalt make all things new. O create in us likewise with this new year a new heart. Give us a new stedfast spirit that all that which is old passeth away, and everything is taken away that stands against thee. Grant us first to seek thy kingdom and thy righteousness, in the certainty that then all things will be added to us, whatever we have need of in this life. In thy book all our days were written, when even the first was not yet come. Into thy hands we commend ourselves, our souls and bodies and all that we are and have. Help us, O Lord Jesus, and hear us for thy Name's sake. Amen.

5. Prayer after Lent Sermon

O Lord Jesus Christ, ineffably great was thy love for fallen mankind, that thou becamest man for our sake and hast suffered shame and anguish, pain and death for us sinners, who otherwise would have suffered eternal death. Give us grace ever to recall to our mind and with faith receive this precious benefit, and therefore also to praise thee with the Father and the Holy Spirit, to live a Christian life and in all time of need and adversity

to find comfort that thou, O Lord Jesus, art our Saviour who hast redeemed us from death, the devil, and hell, and finally shalt save us from this world of toil and take us unto thyself in the heavenly bliss, where we may perfect thy praise for ever and ever. Amen.

6. Prayer for Good Friday

O Jesu Christ, our Lord and our God, thou who wast given of the Father's discreet counsel and providence: We thank thee for thy great love, thine ineffable faithfulness toward us, miserable sinners, that thou for our sakes didst humble thyself and become obedient unto death, even the death of the cross. We thank thee for thy fathomless mercy, which made thee bear our sickness and lay upon thyself our pains, to take the punishment upon thyself, that we might have peace, and be healed by thy wounds. O Lamb of God that takest away the sins of the world, grant that the boundless might of thy love may remove the resistance and doubt of all unbelief from our soul. Thou callest all that labour and are heavy laden to thyself. We come trusting in thy word, O Lord Jesus. We fly with all our sins to thy cross. We fall at its foot: let us there find rest. Grant that the blood that floweth there may shed comfort and peace in our souls. Thou faithful high priest, who hast made us free to enter into the holy place through thy blood, help us to go forward with a true heart in perfect faith, and hold to the confession of hope unwaveringly. Grant us through the power of thy death to die unto sin. Give us grace to take the cross upon us and follow thee as thy true disciples. O Lord Jesus Christ help us to perceive thy comfort and peace in all strife and tribulation. Help us never to lose thee from our heart, that we, eternally united with thee, may in thy heaven mingle our praise with theirs, who have overcome by thy blood. Amen.

7. Prayer for Easter Day

Almighty God, heavenly Father, all faithful Christian men upon earth rejoice with the holy angels of heaven over the victorious resurrection of thy Son our Saviour Jesus Christ. For we heartily thank thee, eternal Father, that thou hast now through thy glory restored to life and raised from the dead this thy beloved Son, who was given of thy discreet counsel and providence. Vouchsafe of thy fatherly mercy the same thy gracious blessing to benefit us more and more. O Lord Jesu Christ, thou prince of life, who hast uncovered the mighty powers of darkness, and won a glorious victory over them of thine own self: make likewise by thy Spirit this thy victory powerful and living in all our souls. As thou wert offered for our sins and raised for our justification, so give us also grace in the power of thy death and resurrection to die unto sin and live unto righteousness. Pour thy life into us, that we may live not of ourselves, but in thee, who died and rose again for us. Grant us in all need and weakness to feel in our hearts the power of thy resurrection. When the cross burdens us, when our sins reproach us, and darkness draws round us, then come, O Lord Jesus, and reveal thyself in thy heavenly brightness, comfort us with thy converse, and grant us thy peace. Keep us in that peace until the end, and proclaim to us in the hour of death that thou art the resurrection and the life, that thou wast dead, and art alive from everlasting to everlasting, and hast the keys of hell and of death. Finally, in the great day of thy returning suffer our bodies to be made alive in thee, and be made like unto thy glorified body. And give us men the everlasting Easter joy, when death is swallowed up in victory, and we with all thy elect saints in the Church Triumphant sing unceasingly before thee: "Thanks be to God, who hath given us the victory through our Lord Jesus Christ." Amen.

8. Prayer on Ascension Day

O Holy Saviour, Lord Jesu Christ, thy great work of redemption is finished on earth. Thou hast entered into thine eternal kingdom. The hosts of heaven are singing thy praise. Let us, thy redeemed ones, praise and worship thee. O Lord Jesus, we heartily thank thee for thy love, for all that thou hast achieved and suffered in thy pilgrimage here upon earth to prepare us the way to heaven. Thou art raised above all heavens: look in mercy upon us who yet are strangers upon earth. Thou art ascended to the throne of thy glory: bring us all to thee in thy kingdom. Thou art set as the head of the church: give her thy riches through thy Spirit, that thou mayest fill all in all. Thou hast promised to be with thy faithful people all the days unto the end of the world. Merciful Pitier, fulfil this thy promise upon us. Be with us in life, be with us in death. And when thou comest in thy majesty to judge the round world in equity, grant us to enter into thine eternal kingdom among the blessed of the Father, which thou hast prepared for us, that we may be near thee there, gladdened with thy glory and sing thy praise. Amen.

9. Prayer on Whitsunday

O God, who at the first Christian Pentecost didst so graciously and richly endue the hearts of the faithful with thy Holy Spirit, and founded thereby thy holy Church upon earth: Pour out this thy spirit likewise upon us and upon all mankind. Remember thy people and refresh thine inheritance. Come, Holy Spirit, and set the congregation of the faithful before the Lord in holy adornment. Endue her henceforth and for ever with thy manifold riches, that we may with new tongues praise and extol the great and excellent works of God, which are done through Jesus Christ. O thou spirit of

grace, who workest all in all after thy good pleasure: fill our hearts with all spiritual blessing. Seal in us the love of the Father, the grace of Jesus Christ, the forgiveness of sins and all the comfortable words of God, which are Yea and Amen in Christ Jesus, that they may also be Yea and Amen in our hearts. Grant us therewith to receive a right childlike mind, and to be fulfilled in mind, as was Jesus Christ, with the fruit of all righteousness. Unite our hearts in the bond of peace, that we may live together one with another in meekness and concord, forbearing one another in love. Give us patience in the time of trial and affliction and constancy unto the end. Comfort us in all need and sorrow and turn our anguish into joy. Awaken our hearts to unfeigned prayer, and invocation, that nothing doubting we may lift up holy hands unto God: and when we know not how we ought to pray, plead thou our cause with groanings that cannot be uttered. Strengthen the weak, raise up them that fall, bring again them that are gone out of the way, and uphold us all with thy mighty aid. Come, Holy Spirit, and be our light in the midst of darkness, our health in life, our solace in death, and bring us finally into eternal glory, where with heavenly tongues we may praise and magnify thee with the Father and his Son, our Saviour for ever and ever. Amen.

10. Prayer on Holy Trinity Sunday

O holy Triune God, we praise thee, we give thanks to thee and we worship thee, who in thy gracious manifestation hath made thyself known to us, as thou art in thine eternal deity, and by baptism in the threefold name hath adopted us as children of thy grace, and suffered us to be born again into everlasting life. O thou Father of our Lord Jesus Christ, eternal love and mercy: praised and blessed be thou for ever, thou who

art the true Father above all that is called Father in heaven and earth. O thou Saviour, rich in mercy, the only-begotten Son of the Father, Lord Jesus Christ, thou our wisdom and our righteousness, our sanctification and our redemption: to thee be eternal praise and honour and glory and thanksgiving, that thou for our sakes didst become man and wast given for our sins and raised for our justification. O thou Holy Spirit, Spirit of the Father and of the Son, Spirit of truth and adoption and prayer, our solace and our peace, our joy and our strength: to thee be glory and honour and thanksgiving for all the grace wherewith thou transfigurest and strengthenest and preservest the hearts of faithful Christians. O Triune God, come to us and make unto thyself an abiding place in our hearts. Create in us by the grace of regeneration a firm faith and a living hope, that we may love thee above all things, keep to thy word, and walk in thy truth. Grant us one day to perfect our praise and with thy Seraphim and the spirits of all the saints to sing before thy throne the eternal hymn of praise: "Holy, Holy, Holy, Lord God of Sabaoth. Amen. Blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever." Amen.

11. Prayer after a Catechising Sermon

Almighty and merciful God: Grant us grace that we may grow daily in fellowship with thee by thy word, and so learn the better to serve and worship thee in true faith and obedience, and to guard against all sins and errors. O God, sanctify thy Church: strengthen and uphold it: grant it to increase more and more that it may here worship and serve and give thanks and praise to thee in true godliness and hereafter perfect thy praise in eternity: through Jesus Christ our Lord. Amen.

12. Prayer for Children who are being prepared for their First Reception of the Holy Communion of the Lord

Great God, Father of love, thou who hast already adopted these children, now being prepared for their first communon, among thy confessors, through baptism: Grant that during this time of preparation they may learn rightly to understand the grace which thou in the laver of regeneration hast richly poured out upon them. Open and move their hearts, that they may receive thy salvation in penitence and faith. And on the day [this day][1] that they shall themselves make their confession before thee and thy congregation, grant them thereunto the grace of thy Holy Spirit in their souls, that they may be worthy partakers at the table of Jesus, and then ever after persevere stedfastly unto the end in the confession and practice of their Christian faith: through thy Son Jesus Christ our Lord. Amen.

13. Prayer for the Fruits of the Earth

Almighty God, merciful Father, who of thy great goodness dost replenish the earth with divers fruits to be the food of man and beast: We beseech thee that thou wilt in thy fatherly mercy graciously bless our dear fatherland with corn and grain. Grant seasonable weather for the harvest of the earth—and preserve it from all that may hurt it. Crown the year with thy goodness. Preserve us, O God, from years of barrenness, from famine, and dearness of living, and look upon us in thy mercy. We confess our sins before thee: be gracious unto thy people, and leave us not, but bless us with all that thou hast ordained for our sustenance; and give us grace rightly to use the same to the praise

[1] *On the day when the children are confirmed, the words* "this day" *are used; otherwise the words* "one day."

and honour of thy Holy Name: through Jesus Christ our Lord. Amen.

14. Prayer for the Sick

Omnipotent and everlasting God, the strength of them that are weak, the health of them that trust in thee: We pray thee that thou wouldest in thy mercy look upon the sick and the needy, for whom we now invoke thy mighty aid. Turn their distress to their good, and if it be thy will send them their health again. But above all give them the medicine of the soul through thy holy word, and help them in remembrance of the bitter passion of thy Son patiently to bear the burden which thou hast put upon them, and when their hour is at hand, deliver them from all evil and bring them safely to thy heavenly kingdom: through thy Son, Jesus Christ our Lord. Amen.

15. Thanksgiving for those restored to Health

O merciful God, thou who art the Lord of life and death: We give thee thanks that thou in thy great mercy hast suffered them to live whom thou hast visited with sickness. Grant them thy Holy Spirit, to use the time of grace, which thou hast vouchsafed them, to their eternal salvation: and that they may with true thankfulness for this thy blessing laud and magnify thy Holy Name: through thy Son Jesus Christ our Lord. Amen.

16. Prayer for Parliament

We beseech thee, heavenly Father, for the parliament of this realm at this time assembled together: that thou wouldest give them thy blessing, that all things may be settled in goodly union, concord, and love to the honour and glory of thy name, and the welfare, peace and prosperity of them that are set in beloved authority

over us and the fatherland, and that thou wilt preserve us from all adversity and destruction. O God, graciously hear the prayer of thy people. Amen.

17. Thanksgiving after a Session of Parliament

Eternal God, heavenly Father, strong in grace and mighty in works. We most heartily thank thee that thou hast in mercy and grace held thy protecting hand over the common court of parliament now closed. We praise and magnify thee alone for all right intents, good counsel, and profitable decisions. Whatsoever men have neglected or left undone, do thou graciously forgive and set aright, We beseech thee, preserve and uphold in health and power them that have been assembled together, and grant them each and all to find happiness and peace in their homes, whither they return. Suffer us all to walk in the fear of thee, that we may learn the power of thy help, and grant that honour may dwell in our land and goodness and faithfulness meet together. Be with us, O Lord, as thou hast been with our fathers, to the praise and honour of thy Holy Name, through thy Son Jesus Christ our Lord. Amen.

18. Prayer for the General Church Congress

O merciful God, dear heavenly Father, who through thy Son Jesus Christ hast established thy Church upon earth and also amongst our people graciously sustainest it. We pray thee that thou wouldest grant thy blessing unto them that are at this time assembled together to confer on the affairs of the Church, and fulfil them with the spirit of thy wisdom and fear, thy grace and strength, thy peace and love, that all their consultations may issue in the advancement of thy glory and the edifying of thy kingdom in our midst: O God, graciously hear the prayer of thy people. Amen.

19. Prayer for Missions

Almighty God, Father of love, thou who gavest thine only-begotten Son, that the world might be blessed through him: We beseech thee look in mercy and pity upon them that are yet sitting in darkness and the shadow of death. Kindle in our hearts a burning love toward thee, that according to thy will we may earnestly desire the conversion of the heathen. O thou Lord of the harvest, send forth labourers into thy great harvest. Strengthen and bless all them that do faithful work for the extension of thy kingdom. May the light of the gospel soon lighten all the round world, that thy Name may be glorified from the rising of the sun unto the setting of the same, and grant unto us that we with the countless hosts of all heathen and kindreds and peoples and tongues may give thee thanks and praise for ever in thy great glory. Hear our prayer for Jesus Christ's sake. Amen.

20. Prayer in Time of War

O Lord, almighty God, eternal Father, we beseech thee, hear our prayers and manifest thy grace unto us. Pardon us that we have in manifold ways sinfully misused the blessing of peace, which thou hast granted our land. Deliver us from all threatening need of war. Protect, uphold and succour all them who in defence of their native country go to meet dangers and death. Without thy help, O Lord, the wisdom and power of man is naught. Thou alone exaltest the humble on high, and strikest down the proud to the dust. We raise the standard in thy Name and in thy Name do we put our trust. Be our support, O God of armies, and grant us the victory, that we being delivered out of the hand of our enemies, may in the tranquil time of peace

render unto thee unbroken praise for the fruits of peace. Hear us, merciful God and Father, for thy Son our Saviour's sake. Amen.

21. Another

O Lord Jesus Christ, heavenly Prince of Peace, who hast purchased for us spiritual peace, for which be praise unto thee with the Father and the Holy Spirit for ever: Thou hast likewise hitherto given us earthly peace, which we have not received in the right spirit at all times, but often have misused it in our security. Therefore hast thou righteously visited us with war and strife. Forgive us, O Lord, our ingratitude and all our sins. Turn away from us the terrors and havoc of war. Have pity on us, thy distressed children. Thou art the helper in need: deliver us from all our distress. Hear our prayer and look upon us in thy mercy. Give us peace in our time, that we may serve thee here undisturbedly in true fear, and after this life laud and magnify thee ceaselessly in the dwellings of eternal peace. Amen.

22. Prayer on the Field of Battle

O thou great God of hosts, thou who forsakest not them that put their trust in thee, thou art our shield and our stronghold. Thou hast of old guarded and preserved us, for our own sword and our own arm could not help us, but thy right hand keepeth the victory, and none can withstand thy power. In thee we place all our hope, and unto thee is our prayer for thy Son Jesus Christ's sake, that thou wouldest not punish us, apostate children, as we have deserved by our sins, but that thou wilt enfold us with thy godly protection. Give our hearts concord, obedience, and courage, and

strengthen us with thy Holy Spirit. If it be thy will, that our life-blood shall be spilled, may it be so in the faith of the only innocent blood, shed for our sake, and grant us in the comfort of thy Holy Spirit to belong unto thee alone, whether we live or die. Protect and preserve our dear fatherland, that the children of the country may serve thee in peace and rest, in a true fear, in holiness and righteousness and laud and magnify thy Holy Name: through thy Son Jesus Christ our Lord. Amen.

23. Prayer in Times of Dearth and Famine

Almighty and gracious God, who sufferest all things to spring from the earth, for the support and nourishment of both man and beast: We have turned away from us thy blessing through our sins, so that the people languisheth with hunger, O Lord our God, look upon our need. Behold how the little innocent children, yea and the dumb animals, suffer with us. Lighten this punishment, O Lord, in thy mercy, that we despair not nor faint. Give us patience. Grant a blessing upon our small provision. Bless the earth again with fruitfulness, grant seasonable weather, give us sufficient for our need, and grant us grace, hereafter, ever to use thy gifts with thankfulness and moderation. Give us also with our daily bread food for the soul, that we may praise thee both now and for evermore: through thy Son Jesus Christ our Lord. Amen.

24. Prayer in Times of Infectious Sickness

O everlasting, righteous God: We fall down before thee and confess our sin with contrite hearts. We confess that we have righteously deserved this affliction, which thou hast visited upon us with a sore and infec-

tious pestilence. By our misdeeds have we brought this punishment upon our heads. But we invoke thy pity: be merciful unto us. Spare us, O Lord. Deal not with us after our sins, neither reward us after our misdeeds. Save us from the plague that scattereth terror and mourning and sorrow among us. Help us for thy mercy's sake. But if through this sickness we are saved from a greater desolation, thy will, O Lord, be done, and let us bear thy discipline in patience. We give ourselves into thy hands, for thy mercy is great. Thou art our Father and our Saviour: this hath been thy name ever of old. Give us the grace of thy Holy Spirit, that neither death nor life may sever us from thy love which is in Christ Jesus our Lord. Amen.

25. Prayer for the Desolate and Oppressed

Almighty, merciful God, the comfort of them that are desolate, and the strength of them that are weak: Grant that the prayer of all them that are sighing in grief and call upon thee may ascend before thy countenance, that they may perceive thy grace and help in the needful time of trouble: through Jesus Christ our Lord. Amen.

26. Prayer to be used at a Service at Sea

O Lord, almighty God and merciful Father: We praise thee that thou hast hitherto mercifully led us over the deep. Let thy fatherly protection be with us henceforth. Behold, we float between heaven and the sea, and but a feeble plank separates us from death. But thou art almighty: thou canst give strength to our ship and help us unto the haven where we would be. Extend to us thy great mercy. The winds are thy servants: thou makest us a path in the sea and a safe course

through the midst of the waves. O give us, if it be thy gracious will, a favouring wind and a prosperous voyage. Grant good understanding, health, and strength to them who command the ship. Come, merciful Saviour, Lord Jesus Christ, and be with us thyself, as thou wast of old with the disciples in the ship: give us thy Holy Spirit, that we may have thy word continually before our eyes and call upon thee with burning hearts and in all time of necessity and danger that may arise, trust in stedfast faith that thou canst rebuke the winds and the waves. And when in the counsel of thy wisdom and love sooner or later we shall pass along that way, from which there is no returning, be with us to comfort us again in the agony of death and bring us in a blessed hour from the roaring sea of this world to the right blessed shore. Amen.

27. Prayer for Seafarers

We pray thee, heavenly Father, for those who live on the perilous sea, that thou wilt enfold them all with thy gracious protection. Inspire their hearts with a real trust in thee. Thou hast said: He that believeth shall not be afraid. Protect them in all danger. O Lord Jesus Christ, thy first disciples cried out to thee in the storm, "Lord, save us, we perish," and thou didst rebuke the winds and say to the waves: Peace, be still. So likewise may these when they fly to thee in need perceive whom he is that even the winds and the waves obey. Grant them success in those undertakings, which please thee, and after their journey's end to return safely to their loved ones, and joyfully praise thy Holy Name, thou Saviour in all time of need. Receive us all at last into the only safe haven. Amen.

28. Prayer for Fishermen

O merciful God, heavenly Father, thou who satisfiest every living thing for thy pleasure, and givest us miserable sinners our daily bread for thy Son's sake, bless, too, their handicraft, who out on the sea seek their livelihood and that of their kinsfolk. Thou didst suffer thy dear Son when he was upon earth to choose poor fishermen to be his apostles: give grace that they also who put out from these shores may strive to become and remain his disciples. Preserve them from danger and all evil: and when they call to thee out of the depth of need, O Lord, hear their prayer. O Lord, lead them in thy counsel, that they may give thanks and praise to thy holy name for thy wondrous blessing and care: through thy Son Jesus Christ our Lord. Amen.

29. Prayer for Use in Parishes where Mines are situated

We thank thee, merciful God, for the treasures and the blessing which thou hast mercifully provided in this place out of the depths of the earth and the hard rock. We pray thee that thou wouldest increase our store, bless and preserve these precious gifts, and grant us grace to use them thankfully, to the honour of thy Holy Name. Vouchsafe, merciful God, to endue with wisdom, counsel, and power all those who have charge over these mines, that they may govern wisely and fulfil their appointed tasks. Preserve from harm and danger all them that work in the deep chambers of the earth, and give them grace to keep thee ever before their eyes, to commend themselves, their souls and bodies, into thy hands, ever to remember the danger that compasses them about, and if so be any deadly thing

come upon them, to be indeed ready to make a blessed departure hence: through thy Son Jesus Christ our Lord. Amen.

30. Prayer in a Parish where Churchbuilding is Proceeding

O Lord Jesus Christ, thou who hast founded and through thy servants still buildest up the spiritual Sion. Look in mercy upon the work, which is being done in this place, to build up a sanctuary where thy redeemed will be gathered together to hear thy word, and partake of thy holy sacraments, and to praise God in singleness of heart. Further our handiwork, for except thou buildest the house, their labour is but lost that build it. Preserve from harm and danger all them, who take part in the work. Grant to thy congregation a single heart and mind, and above all things help us that the temple of thy Holy Spirit may be builded and stablished in our hearts. Amen.

31. Prayer for Use at Watering Places at the Public Service and Hours of Prayer

Heavenly Father, God of our health, thou who sufferest healing waters to rise and spring out of the earth that thou mayest be praised in thy wonders: Look in mercy upon us who here seek a Bethesda for the healing of our ills. It is for our wickedness that we are thus tormented, and for our disobedience that we are chastised. But think not on our sins and remember not our transgressions. O Jesu Christ, thou who didst cure all manner of sickness and disease, shew forth thy glorious power even upon us, that we may be healed. Yet not our will but thine be done. Thou

knowest what is best and profitable for us. Grant that whatsoever thou sendest, health or sickness, life or death, all may promote thine honour. Bring us to the spiritual Bethesda, where the diseases of souls are cured and the wounds of sin are healed. Be in us, O Lord Jesus, a living source of health with springing water unto eternal life, that we may at last be all gathered graciously into that city, where death shall be no more, nor weeping nor crying nor pain, for the former things are passed away. Heal us, O Lord, and we shall be healed. Help us, and we shall be holpen. Amen.

CHAPTER IV

BAPTISM

[THE present office may be compared with the medieval and early reformed offices thus:—

Breviarium Scarense, 1498.	*Olaus Petri's Handbok*, 1529.
(1) Godparents bring the child to the church door.	(1) Godparents bring the child to the church door.
(2) Exsufflatio, breathing on child's face: prayer: "Fly, unclean spirit."	(2) Prayer: "Fly, unclean spirit."
(3) Sign of Cross on face and breast.	(3) Sign of Cross on face and breast.
(4) Salutation.	(4) . . . . .
(5) Laying on of hands and prayers for revelation of truth and for the seal of adoption.	(5) Laying on of hands and prayers for revelation of truth and for the seal of adoption.
(6) Exorcism of salt.	(6) . . . . .
(7) Salt placed in child's mouth.	(7) Salt placed in child's mouth.
(8) Prayers of exorcism.	(8) Prayers of exorcism.
(9) Salutation.	(9) . . . . .
(10) Gospel: Mark x. 13–16.	(10) Gospel: Mark x. 13–16.
(11) Lord's Prayer.	(11) Imposition of Hands and L.P.
(12) Ave Maria, Creed.	(12) . . . . .
(13) Prayer and Salivation on left hand, placing the thumb on right ear, with the command Effeta (Be thou open, on nose and left ear.	(13) . . . . .
(14) Priest takes child's right hand: "I give thee the sign of faith."	(14) . . . . .

Breviarium Scarense, 1498.	*Olaus Petri's Handbok*, 1529.
(15) The child is brought into church.	(15) The child is brought into church.
(16) Undressing of child.	(16) . . . . .
(17) Renunciation of the devil.	(17) Renunciation of the devil.
(18) Anointing on breast and between shoulders.	(18) Anointing on breast and between shoulders.
(19) Question: "Dost thou believe . . .?"	(19) Question: "Dost thou believe . . .?"
(20) Question: "Wilt thou be baptized . . .?"	(20) Question: "Wilt thou be baptized . . .?"
(21) Threefold immersion and baptism in threefold name.	(21) Threefold immersion and baptism in threefold name.
(22) Prayer.	(22) . . . . .
(23) Anointing of head with chrism.	(23) Anointing of head with chrism (prepared on Skärtorsdag for the year; hence Skyrtbarn, skiäring.)
(24) Putting on of Chrisom.	(24) Putting on of Chrisom, a white robe, symbolic of angelic life. This robe was offered to the church by the mother at her churching: but a babe that died before that was buried in it.
(25) Lighted candle placed in the child's hand.	(25) Lighted candle placed in the child's hand (survival of vigils), indicating that the child awaits the bridegroom in the nuptials of Christ with his church.
(26) Benediction.	(26) . . . . .
(27) Manuale Aboense adds admonition to godparents to teach the child Pater noster and Credo, and to parents to preserve it from danger of fire and water until its seventh year.	(27) . . . . .

E. E. Y.

NOTE.—Archbishop Söderblom writes of his diocese (1915): "Baptism by laymen is decreasing, and tends on the whole to

disappear. The old fonts to be found in many churches record the good Church custom of admitting small children into God's House.

"Baptisms in homes and vicarages have nevertheless been widely prevalent, except in a number of towns and parishes with well-warmed churches. In 132 churches baptism is scarcely ever administered. In 115, on the other hand, it is either the rule or the occasional custom. The tradition of the locality, as much as local conditions, plays a part in this. The efforts of individual priests can effect much. Seeing that many towns practise the habit of baptism in church, it can scarcely be an impossibility elsewhere. In some parishes baptism before the mass has been enriched with a liturgical setting of Gloria Patri."]

1. Infant Baptism

Before the baptism takes place, the priest should ascertain to whom the child belongs, when this is not otherwise known to him; whether the child is already baptized or not, and what name it is to have. Then he commences thus:

In the Name of God the Father and the Son and the Holy Spirit.

Dear Christian people: We know from God's Word that all men are born in sin, but we know likewise that Jesus Christ hath come into the world to save sinners. Seeing then that our Lord Jesus Christ hath testified and said: "Except a man be born again, he cannot see the kingdom of God" (John iii. 5), it is our will according to his commandment [1] to adopt this child [these children] into the Christian church through the laver of regeneration, praying heartily, that our Lord and Saviour will graciously receive him [her or them] and vouchsafe unto him [her or them] the power of his Holy Spirit unto a living faith and true godliness. To this end may God give his blessing for Jesus Christ's sake. Amen.

[1] *At a foundling's baptism, insert here the words* "since it is uncertain whether this child hath received Holy Baptism."

Then the priest says:

Lift up your hearts to God.

Our Lord Jesus Christ hath himself instituted holy baptism, when he said to his disciples:

"All power is given unto me," etc. (S. Matt. xxviii. 18–20).

Hear now likewise the holy and comfortable gospel, which is read according to the evangelist Mark:

"They brought young children to him, that he should touch them," etc. (*Mark* x. 13–16).

Then the priest lays his hand on the child's head and prays: [1]

Our Father, etc.

The priest continues to pray:

May the Lord God, the eternally merciful, who alone delivereth from all evil, and who hath graciously called thee [you] to be partaker[s] of the light through our Saviour Jesus Christ, save thee [you] from the power of darkness and keep thee [you] in his truth and fear, now and for evermore. Amen.

Let us hear the Christian faith which we confess, and into which this [these] child [children] is [are] to be baptized:

I believe in God Father Almighty, maker of heaven and earth.

I believe likewise in Jesus Christ, his only-begotten Son, our Lord, who is begotten of the Holy Spirit; born of the Virgin Mary; suffered under Pontius Pilate, crucified, dead and buried; descended into the kingdom of death; on the third day arisen again from the dead; ascended into heaven; sitting on the right side of God the

[1] *When several children are baptized together, the* Our Father *accompanied by the laying on of hands may be read over two children at once.*

FATHER ALMIGHTY; FROM THENCE COMING AGAIN TO JUDGE LIVING AND DEAD.

I BELIEVE LIKEWISE IN THE HOLY SPIRIT; ONE HOLY, UNIVERSAL CHURCH, THE COMMUNION OF SAINTS; THE FORGIVENESS OF SINS, THE RESURRECTION OF THE DEAD AND AN EVERLASTING LIFE.

Then the priest pours water on the child's head thrice and says:

I BAPTIZE THEE N. N. INTO THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT. AMEN.

Then the priest says:

Let us give thanks and pray:

Almighty, everlasting God, dear heavenly Father: We yield thee hearty thanks that thou dost at all times strengthen and increase thy holy Christian Church and hast now through the holy baptism suffered this child [these children] to be born again unto everlasting life. We pray thee that thou wouldest preserve him [her or them] in the grace of baptism, that he [she or they] may grow up in thy fear and in the power of Christ's resurrection, walk in newness of life, ever pleasing to thee, and after this life inherit the blessedness of heaven: through the same thy Son Jesus Christ our Lord. Amen.

Then the priest pronounces the blessing over the children:

THE LORD BLESS THEE [YOU] AND KEEP THEE [YOU], THE LORD MAKE HIS COUNTENANCE TO SHINE UPON THEE [YOU] AND BE GRACIOUS UNTO THEE [YOU]; THE LORD TURN HIS COUNTENANCE TOWARD THEE [YOU] AND GIVE THEE [YOU] PEACE.

IN THE NAME OF GOD, THE FATHER AND THE SON AND THE HOLY SPIRIT. AMEN.

Thereafter the priest admonishes the godparents thus:[1]

[1] *In exceptional cases, where no sponsors can be procured, this exhortation is omitted.*

Dear Christian people: This child [these children] has [have] through the laver of regeneration been adopted as the child [children] of God and joint-heir[s] of Jesus Christ. Ye, who have witnessed this holy work, are called together with the congregation and the child's [children's] parents and especially at their decease during the years of the child's [children's] infancy [1] to take care that he [she or they] grow up in the correction and admonition of the Lord and thereby keep faithfully that which in baptism he [she or they] hath [have] received. Consider this your duty and support this child [these children] with Christian love and faithful prayers. May the Lord grant you his grace for this work.

The priest concludes with the following exhortation:

Let us now hear the exhortation of God's Word unto us who have received the grace of baptism:

As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving (Col. ii. 6–7).

Or:

The Father of our Lord Jesus Christ, grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith (*Eph.* iii. 16–17).

Glory be to the Father and to the Son and to the Holy Spirit, as it was from the beginning, is now and shall be from everlasting to everlasting. Amen.

Then the priest says:

Go in the peace of the Lord.

[1] *At a foundling's baptism omit the words:* "and the child's [children's] parents . . . infancy."

2. Emergency Baptism and its Ratification [1]

When the weak condition of the child gives no time to call the priest, some other confirmed and godfearing person, man or woman, may baptize the child: and he who performs the emergency baptism should take care that pure and unmixed water is procured, of which the witnesses present should also assure themselves, and then with their thoughts fixed upon God, whose work and holy institution this is, pour water on the child's head thrice and say:

I baptize thee N. N. into the Name of the Father and the Son and the Holy Spirit. Amen.

Then is read:

Our Father, etc.

The Lord bless us, etc.

In the Name of God, the Father and the Son and the Holy Spirit. Amen.

Should the child, who received emergency baptism, live, the priest should take care to ascertain exactly, from those

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[1] [PRIVATE BAPTISM IN EMERGENCY.

This is performed on the sick in danger of death.

If the child survives, he should be publicly received into the Church, but Sweden, from the days of the Pope's rule, had a regulation of merely blessing the child at the church door. Later, godparents were provided, who brought the child into church to certify how it was baptized. If the priest found any error, he must baptize it there and then.

But if the child had been rightly baptized, he must enquire the name, and make a cross on the breast and face, saying: "*Take this holy sign of the cross on thy face, and on thy breast.*" Then after two prayers, the priest put salt into the child's mouth, with the customary words. While it was held over the font, the questions were put, concerning renunciation of the devil, and the confession of faith. The ceremony concluded by folding a white robe round the child, and giving it a candle, with a final exhortation to the godparents.

In 1571 a shorter service was issued, with the preface allowing the one just described to be used if it was desired; but the shorter form was so favourably received, as to be incorporated, word for word, in 1614, and remained in use with a few slight improvements till 1693.—J.H.S.]

who were present, whether the child is baptized according to the above-mentioned form. If he then find that the baptism was not so performed, as above prescribed, the child is to be deemed unbaptized and is to be baptized according to the form prescribed for Infant Baptism in this chapter. Otherwise the baptism is ratified by the priest in the following manner : [1]

In the Name of God, the Father and the Son and the Holy Spirit. Amen.

Dear Christian people : Our Lord Jesus Christ hath expressly bidden his disciples :

"Go ye therefore," etc.

Seeing now that this child N.N. is baptized according to the commandment of Jesus Christ with water into the Name of the Father and of the Son and of the Holy Spirit, and that we may be assured thereby that he [she] hath been received as a child of God and an heir of eternal life : so then I, a servant of Jesus Christ, approve and confirm this baptism in the Name of the Father and of the Son and of the Holy Spirit. Amen.

Hear the holy and comfortable gospel, as it is read in the evangelist Mark. (Mark x. 13–16.)

Then the priest lays his hand upon the child's head and prays :—

OUR FATHER, etc.

Let us now hear the Christian faith which we confess and into which this child [these children] is [are] baptized :

I BELIEVE IN GOD, etc.

Afterwards the priest continues :

[1] *The same formula is followed, when the ratification of baptism is required by persons, who have been baptized contrary to the Church's rule, making such necessary changes as are required by the age of the baptized person.*

The ratification of baptism should, whenever possible, be performed in the presence of the witnesses of the baptism.

Let us pray :

Almighty, everlasting God, dear heavenly Father: We yield thee hearty thanks that thou dost at all times strengthen and increase the holy Christian Church and hast now suffered this child to be born again unto everlasting life. We pray thee that thou wouldest preserve him [her] in the grace of baptism, that he [she] may grow up in thy fear and in the power of Christ's resurrection, walk in newness of life, ever pleasing to thee, and after this life inherit the blessedness of heaven : through the same thy son Jesus Christ our Lord. Amen.

Then the priest pronounces the blessing upon the child :

THE LORD BLESS THEE AND KEEP THEE, etc.

Lastly the priest exhorts the godparents thus : [1]

Dear Christian people : This child [these children] has [have] through the laver of regeneration been adopted as the child [children] of God and joint heir[s] of Jesus Christ. Ye, who have witnessed this holy work, are called, together with the congregation and the child's [children's] parents, and especially at their decease during the years of the child's [children's] infancy,[2] to take care that he [she or they] grow up in the correction and admonition of the Lord and thereby keep faithfully that which in baptism he [she or they] hath [have] received. Consider this your duty and support this child [these children] with Christian love and faithful prayers. May the Lord grant you his grace for this work.

The priest concludes with the following exhortation :

Let us now hear the exhortation of God's Word to us, who have received the grace of baptism : (Col. ii. 6–7)

[1] *In exceptional cases, where no sponsors can be procured, who will undertake the duties of godparents, the exhortation to the godparents is omitted.*

[2] *At a foundling's baptism omit the words :* " and the child's [the children's] parents . . . infancy."

Glory be to the Father and to the Son and to the Holy Spirit, as it was from the beginning, is now and shall be from everlasting to everlasting. Amen.

Then the priest says :

Go in the peace of the Lord.

3. Baptism of an Adult born of Christian Parents [1]

The baptismal ceremony presupposes, that he, who is to be baptized [the catechumen : " baptizanden "], has previously obtained the requisite instruction, and witnesses ought to be present at its performance, whether the ceremony be performed in the presence of the congregation assembled for service or not.

In the Name of God, the Father and the Son and the Holy Spirit.

Dear Christian people : Our Lord Jesus Christ hath testified and said : Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. This youth [girl, man, woman], who hath not previously received the holy baptism, hath declared, that he [she] desireth to be partaker thereof. Let us therefore in Christian love pray for him [her] :

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[1] [A meeting of all the Bishops in 1641 discussed the question, but nothing was introduced into the manual until 1643. The minister must instruct the candidate in Christianity, and produce evidence of his resolution to persevere in the faith. Notice is to be given from the pulpit of the intended Baptism and the congregation reminded to pray for God's mercy and blessing upon this Christian undertaking. The sign of the cross is not mentioned in this service. The candidate may choose whether to be baptized in church or at home, but there is one slight trace that normally the church building is used, in the words, " *he bends his head over the font.*" In the Swedish Prayer Book of 1917 witnesses are required, wherever the ceremony is performed. One curious distinction is made; the candidate *whose parents are Christian* kneels both for *the Lord's Prayer, and for the Blessing,* whereas a *Jew, Mohammedan, or Heathen* kneels, not at the Lord's Prayer, but only *at the Blessing.*—J.H.S.]

Almighty God, dear heavenly Father: Our Saviour hath said: "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you." So open now for him [her] the door unto thy rich house and give him [her] a share in its treasures. Amen.

Lift up your hearts to God.

Our Lord Jesus Christ hath himself instituted the Holy Baptism, when he said to his disciples: "All power is given unto me in heaven and in earth," etc. (Matt. xxviii. 18–20.)

The catechumen falls on his knees, and then the priest lays his hand upon his head and prays:

OUR FATHER, etc.

The priest continues to pray:

May the Lord God, the eternally merciful, who alone delivereth from all evil and who hath graciously called thee to be partaker of the light through our Saviour Jesus Christ, save thee from the power of darkness and keep thee in his truth and fear now and for evermore. Amen.

The catechumen stands up.

The priest says further: [*Or the catechumen makes the confession himself, saying: I believe, etc.*].

Dost thou believe in God? etc.

Answer: Yea.

Dost thou believe also in Jesus Christ? etc.

Answer: Yea.

Dost thou believe also in the Holy Spirit? etc.

Answer: Yea.

Wilt thou be baptized into this faith?

Answer: Yea.

Then he who is to be baptized bends his head over the font, and the priest sprinkles it thrice with water and says:

I BAPTIZE THEE N.N. IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT. AMEN.

Then the priest prays:

Almighty, everlasting God, dear heavenly Father: We yield thee hearty thanks, that thou dost at all times support and increase the holy Christian Church and now hast suffered this [youth, etc.] to receive the laver of regeneration unto everlasting life. We pray thee, that thou wouldest preserve him [her] in thy grace, that he [she] may grow up in thy fear and in the power of Christ's resurrection walk in newness of life, ever be pleasing to thee, and after this life attain the inheritance of the blessed in heaven: through the same thy Son Jesus Christ our Lord. Amen.

Then the priest addresses the baptized in the following words:

Thou hast been baptized into Christ Jesus to the end that, as he was awakened from the dead through the glory of the Father, thou likewise mayest walk in a new being. Through his word and his holy supper will the God of all grace perfect, support, strengthen, and confirm thee. Keep thyself therefore in fellowship with his church, in watchfulness and prayer to him, who cometh to thee there, and fight the good fight of the faith against all that is evil, and so will the God of peace be with thee and help thee well through all temptations and dangers unto his heavenly kingdom.

Then the priest pronounces the blessing over the baptized, who falls upon his knees:

THE LORD BLESS THEE, etc.

Then the priest exhorts the godparents thus:

Dear Christian people: Ye, who have witnessed the baptism of this [youth, etc.], must consider your duty, which is to support him [her] henceforth with Christian love and faithful prayers, that he [she] may keep the faith, which was given him [her] in baptism. May the Lord grant you his grace for this work. Amen.

The priest concludes with this exhortation :

Let us now hear the exhortation of God's Word to us who have received the grace of baptism : As ye have therefore received Christ Jesus the Lord, so walk ye in him : " Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." (Col. ii. 6–7.)

Glory be to the Father and to the Son and to the Holy Spirit, as it was from the beginning, is now and shall be from everlasting to everlasting. Amen.

Then the priest says :

Go in the peace of the Lord.

4. Baptism of Jews, Mohammedans, and Heathen [1]

When a Jew, Mohammedan, or heathen, has of his own will been instructed in Christian knowledge, and is to be baptized, it shall depend upon his own choice whether he receive holy baptism publicly in church or privately.

If such a baptism is to be administered on a Sunday or Holy Day in church, the congregation is to be exhorted from the pulpit to unite in prayer to God on his behalf, who is to be baptized, for a blessing upon his undertaking.

When he [she] comes forward to be baptized, the priest preaches a short sermon to the congregation or reads the following address :

A.—At the Baptism of Israelites

In the Name of God, the Father and the Son and the Holy Spirit.

Christian friends : This man [woman, youth, girl, etc.] of the stock of Israel hath by God's grace and the power of his holy word learned to know God the Father and the Son and the Holy Spirit, as he hath revealed

[1] *The sections which are not marked* A *or* B *are common to both kinds of baptismal office which are here in question.*

himself in his word, and confesseth Jesus to be his [her] Saviour as well as the Saviour of the whole world. Having now gathered as far as it be possible that he [she] earnestly desireth holy baptism, and as our Lord Jesus hath testified and said: "Except a man be born again of water and the Spirit, he cannot enter the kingdom of God" (John iii. 5), so it is our duty to further his [her] godly enterprise with Christian love and faithful prayers.

B.—At the Baptism of Mohammedans and Heathen

Christian friends: This man [woman, youth, girl, etc.] hath by God's grace and the power of his holy word been turned from the darkness and error of Mohammedanism (heathendom) to the true worship of God. He [she] hath learned to know God, the Father and the Son and the Holy Spirit, as he hath revealed himself in his word, and confesseth Jesus to be his [her] Saviour as well as the Saviour of the whole world. Having now gathered, as far as it be possible, that he [she] earnestly desireth holy baptism, and as our Lord Jesus hath testified and said: "Except a man be born again of water and the Spirit, he cannot enter the kingdom of God" (John iii. 5), so it is our duty to further his [her] godly enterprise with Christian love and faithful prayers.

Then the priest says:

Almighty God, the comfort of them that call upon thee, the life of them that have come into faith, and the restorer of them that are dead in sin: We beseech thee for this thy servant, who desireth thy gift of baptism, that he [she] may receive thine eternal grace through regeneration by thy Holy Spirit. Receive him [her] unto thee, O Lord, and as thou hast said: "Ask and ye

shall have, seek and ye shall find; knock and it shall be opened unto you": so open now the gate unto him [her] that knocketh, that he [she] may be born again of water and the Spirit, and may enter into the kingdom, which thou hast prepared: through Jesus Christ our Lord. Amen.

The priest questions him [her] who is to be baptized (the catechumen):

What is thy name?

The catechumen answers, giving the name that he [she] bore before his [her] baptism: N.N.

Then the priest addresses the catechumen thus:

Before God, who trieth thy heart, and in the presence of Christ's congregation, into the communion of which thou desirest to enter, I demand of thee:—

A.—At the Baptism of Israelites

Dost thou renounce the doctrine in which thou hast walked hitherto without knowing God, as he hath revealed himself through his Son Jesus Christ?

Answer: Yea.

B.—At the Baptism of Mohammedans and Heathen

Dost thou renounce the doctrine in which thou hast walked hitherto in darkness and error?

Answer: Yea.

Dost thou then accept and confess the true evangelical doctrine wherein thou hast now been instructed?

Answer: Yea.

Lift up your hearts to God.

Our Lord Jesus Christ hath himself instituted holy baptism, when he said to his disciples: (Matt. xxviii. 18–20).

Then the priest lays his hand on his [her] head and prays:

OUR FATHER, etc.

The priest continues to pray:

May the Lord God, the eternally merciful, who alone delivereth from all evil, and who hath graciously called thee to be partaker of the light through our Saviour Jesus Christ, save thee from the power of darkness and keep thee in his truth and fear now and for evermore. Amen.

Make now thy confession of faith before God and his congregation:

Then he that is to be baptized says: [1]

I BELIEVE IN GOD, etc.

The priest asks:

Wilt thou be baptized into this faith?

Answer: Yea.

Wilt thou also remain stedfast therein?

Answer: Yea.

What name wilt thou have?

Answer: N.N.

Then he [she] that is to be baptized bends his [her] head over the font, and the priest pours water upon it thrice and says:

I BAPTIZE THEE N.N. INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT. AMEN.

Then the priest says:

Almighty God, Father of love, we yield thee hearty thanks that thou dost ever support and increase thy holy Christian Church, and hast now suffered this thy servant to receive the laver of regeneration unto

[1] *When he [she] that is to be baptized cannot speak the Swedish language easily, it shall be sufficient that he [she] answer* Yea *to each of the articles of faith, which are then read by the priest in interrogative form.*

everlasting life. We praise and magnify thy holy name that thou through thy Spirit gatherest nations and kindreds into one multitude, which no man can number, to worship thee before thy throne for ever and ever: through thy Son Jesus Christ our Lord. Amen.

Thereupon the priest addresses the baptized in the following manner:

Dear brother [sister]: The Father of our Lord Jesus Christ in the fullness of his glory grant thee through his Spirit to be strengthened with power in the inner man and fulfilled with all the fullness of God. To thee hath much been given: therefore from thee also will much be expected. To thee hath much been entrusted: therefore from thee also shall more be required. See to it therefore that thou neglect not the grace of God and come behind. Use God's holy word with a diligent and obedient heart. Watch and pray at all times that thou mayest flee from all sin and walk worthily in the gospel of Christ. Forget not at any time the gracious covenant that God the Three in One hath made with thee in this holy baptism, and oftentimes seek thy Saviour in his holy supper with a penitent mind and a hearty desire for salvation. Likewise beware of all false and strange doctrines, and remain stedfast in the wholesome doctrine, which our church confesses, and in which thou hast been instructed. So will the God of peace be with thee and help thee well through all the temptations and sufferings of this life unto his heavenly kingdom.

When the baptized has knelt down, the priest continues:

THE LORD BLESS THEE, etc.

Lastly the godparents are exhorted:

Dear Christian people: Seeing that ye have undertaken to bear witness to this our Christian brother's [sister's] conversion and baptism: I exhort you therefore, that ye succour him [her] ever after in Christian

love by prayer and exhortation, that he [she] may abide stedfast in the grace which God the Three in One hath vouchsafed to him [her], shun all error and use the means of grace rightly and serve God in holiness and righteousness all the days of his [her] life. May the Lord grant you grace and power for his Name's sake. Amen.

The priest concludes with the following exhortation :

Let us now hear the exhortation of God's Word to us, who have received the grace of baptism : (Col. ii. 6–7).

Glory be to the Father, etc.

Then the priest says :

Go in the peace of the Lord.

CHAPTER V

THE CONFIRMATION AND FIRST COMMUNION OF THE YOUNG

At the time which is found to be most suitable to the circumstances and conditions of each neighbourhood, an announcement is to be made by the Incumbent from the pulpit to the effect that all parents, foster-fathers, and heads of households, who have children and servants that are of an age to be instructed and prepared to receive the Communion of the Lord for the first time, shall within the time appointed notify them to the Incumbent of the parish. The children whose guardians fail to do this must tarry till the following year, as otherwise the clergy will be continually hindered in their work by newcomers.

When notification is made, and the appointed time has expired, the children are informed from the pulpit by repeated announcements of the day on which they are to present themselves.

The instruction then commences immediately, in which the accepted catechism of our church should be followed.

When the candidates are found to have the requisite Christian knowledge, the Incumbent fixes a certain day for the examination which should precede the children's communion in the presence of the congregation. Notice of this should be given from the pulpit together with instructions that the candidates of the congregation on such and such a day will be examined openly in the choir in our Christian doctrine, to confess their faith and make their

promises. Moreover the members of the congregation, and especially parents, foster-parents, and heads of houses, are requested to be present and support the children in their grave undertaking with faithful prayers, and for their own part to derive from this Christian rite the edification that is intended and ought to be derived.

On the appointed day, when the children are assembled in the choir round the altar, the ceremony commences with the singing of a hymn.

At the close of the hymn, the Incumbent, or the Priest who instructed the children, addresses them briefly from the altar, after which the examination begins. This should be so arranged that the very chiefest parts of the doctrine of salvation are gone through.

From the examination (which ought not to last much more than one hour,[1] *and, if by reason of the greater number of children this time does not suffice, ought at least not to be extended longer than is necessary for each child to answer some question) the Priest passes to the following questions, by addressing the candidates thus :*

Dearly beloved children : Ye have now given a brief account of your knowledge of that doctrine which our Lord Jesus Christ hath revealed to us in his holy word, and which is preached and confessed in his church. This is likewise the faith in which ye are baptized. I admonish you now that before God and this Christian congregation ye answer and confess :

DO YE BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH?

Answer : Yea.

DO YE BELIEVE LIKEWISE IN JESUS CHRIST, HIS ONLY-

[1] *In order that the examination at the Confirmation itself may not exceed the prescribed time, the Incumbent may at his discretion arrange a special examination for the candidates on some previous day in the presence of the parents, guardians, and the elders of the congregation.*

BEGOTTEN SON, OUR LORD, WHO IS BEGOTTEN OF THE HOLY SPIRIT; BORN OF THE VIRGIN MARY; SUFFERED UNDER PONTIUS PILATE, CRUCIFIED, DEAD AND BURIED; DESCENDED INTO THE KINGDOM OF DEATH; ON THE THIRD DAY ARISEN AGAIN FROM THE DEAD; ASCENDED INTO HEAVEN; SITTING ON THE RIGHT SIDE OF GOD THE FATHER ALMIGHTY; FROM THENCE COMING TO JUDGE LIVING AND DEAD?

Answer: Yea.

DO YE BELIEVE IN THE HOLY SPIRIT; ONE HOLY, UNIVERSAL CHURCH; THE COMMUNION OF SAINTS; THE FORGIVENESS OF SINS; THE RESURRECTION OF THE DEAD AND AN EVERLASTING LIFE?

Answer: Yea.

Will you by God's grace show forth this faith in your lives, and so walk worthily of the gospel of Christ in love toward God and toward your neighbours?

Answer: Yea.

Will you then by God's help study God's Word by watchfulness and prayer to use God's Word and seek your Saviour in his Holy Supper?

Answer: Yea.

When the questions have been answered by the children collectively with "Yea," the priest says:

Dearly beloved children: Ye have now in the presence of God, the all-knowing and omnipresent, made your confession with your own mouth, and herewith I proclaim that ye be admitted to the Holy Supper of the Lord, in the Name of God the Father and the Son and the Holy Spirit.

The Lord grant you his grace to consecrate your whole life and all your powers to his will and service in Christ Jesus.

Here the children are to kneel, and the priest continues:

The Father of our Lord Jesus Christ grant unto you

of the riches of his glory, that ye through his Spirit grow in power to your inner man and be fulfilled with all the fullness of God. Amen.

The priest kneels, facing the children and prays :

OUR FATHER, etc.

Then the priest stands up and says :

Let us now join in faithful prayer for these children.

The priest turns to the altar and prays :

Almighty, merciful God, heavenly Father, thou who beginnest and fulfillest in us every good thing, we pray thee for these children, in whom thou hast begun thy good work by the laver of regeneration, and whom thou hast suffered now to attain such knowledge that of themselves before thy congregation they have been able to confess thy grace and truth in Christ Jesus our Lord : fulfil this good work that thou hast begun in them. Teach their hearts more and more to know the worth of the salvation that thine only-begotten Son hath prepared for them. They are weak : do thou strengthen them with thy power. They will pass through a dangerous world : do thou shield them with thy might. Temptations will encounter them : do thou embolden them to fight and to prevail. Give them the grace of thy Holy Spirit for the blessed partaking of the Holy supper. Help them to confess thy Name boldly before the world with their lips and in their lives, to watch and pray at all times, and together with all thy faithful people confidently to await the coming of thy dear Son, and finally with him to attain everlasting life. Amen.

Then the priest turns to the congregation and says :

Bow your hearts to God and receive the blessing.

THE LORD BLESS YOU, etc.

Then when the children have stood up, the ceremony concludes with a hymn.

When the children come together to the Lord's Supper on some following holy day, a short address suitable to the occasion is given with reference thereto immediately after the church notices, and afterwards there follows in the usual way the valediction over the congregation.

CHAPTER VI

PUBLIC CONFESSION [1]

When the important examination for communion has taken place before or else in connexion with the notice of the celebration, so far as may be, the public confession is made, whether on the day of the communion or on some previous day, in the following order.

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[1] [CONFESSION IN THE SWEDISH CHURCH

In the Swedish Catechism, Section V has, until quite recently, been preceded by teaching on Confession, which is a preparation for the Lord's Supper.

What is comprised in Confession?

In Confession are comprised two things: Confession of sins, and Absolution.

Of what does Confession of sins consist?

It consists in a sinner acknowledging his sins, with a penitent and repentant heart, and asking forgiveness for Christ's sake. (Ps. xxxii. 5.)

Of what does Absolution consist?

It consists in the priest announcing to us, when we have acknowledged our sins, the forgiveness of sins on behalf of Christ. (John xx. 28.)

How are we to consider this Absolution?

That it is God alone Who forgives sins, and that no forgiveness of sins is obtained without repentance and faith.

How many ways can Confession be made?

Both publicly and privately, and that, too, without being joined to the Lord's Supper.

What is excommunicating?

It is the exclusion of an openly unrepentant sinner from the Lord's Supper, until he repents and amends. (Matt. xviii. 18.)

Specific Forms of Service are prescribed and published in the Swedish Prayer Book for Confession and Absolution—

I. General Shriving (Skriftermål) for the congregation.
II. Private Confession, Absolution, and readmission to the Holy Communion.

The Swedish Church still requires intending Communicants to give notice of their intention to the priest, and this is largely followed still.—J.H.S.]

First, a short and suitable hymn is sung, at the close of which the priest says :

In the Name of God, the Father and the Son and the Holy Spirit.

Then an address on Confession is given, lasting not more than half an hour, from which the priest passes in a suitable manner to the confession of sin.[1]

I, poor sinful man, who was born in sin and ever afterwards have offended against thee in manifold ways all the days of my life, heartily confess before thee, O holy and righteous God, Father of Love, that I have not loved thee above all else, nor my neighbour as myself. Against thee and thy holy commandments have I sinned in thoughts, words, and deeds, and know that I am therefore worthy of everlasting damnation, if thou shouldest judge me, as thy justice requires and my sins have deserved. But now hast thou promised, dear heavenly Father, to embrace with gentleness and mercy all penitent sinners who turn toward thee, and with a lively faith seek refuge in thy fatherly kindness and the merits of the Saviour Jesus Christ. For unto such wilt thou grant remission of all their sins against thee, nor wilt thou at any time impute unto them their transgressions. In this, I, miserable sinner, put my faith, and pray thee trustfully that thou wilt after thy same promise vouchsafe to be merciful and gracious to me, and forgive me all my sins, to the praise and honour of thy holy name.

After the confession of sin the absolution is pronounced in the following words :

If this your confession of sin is sincere, and therefore you with a penitent heart desire forgiveness of your sins for Jesus Christ's sake, then it is sure and certain in the power of God's Word and promise that God in

[1] *In the confession preceding the celebrant's own communion, the priest kneels during the confession of sin.*

his mercy forgiveth you all your sins: and I pronounce unto you this forgiveness of your sins by the command of our Lord Jesus Christ, in the Name of God the Father and the Son and the Holy Spirit. Amen.

When the confession with communion is held apart from public service, it proceeds thus:

The priest says:

Let us pray.

Then the priest turns toward the altar and intercedes in the name of the communicants in this manner:

Almighty, heavenly Father, we heartily thank thee that thou in this comfortable absolution hast granted us forgiveness of our sins, and pray thee that thou wilt so prepare us through thy Holy Spirit that we may receive the sacrament of the body and blood of thy Son Jesus Christ, in true penitence and faith, and thereby be strengthened in Christlike patience and in the hope of everlasting life, till thou at last grant us a blessed departure: through Jesus Christ our Saviour. Amen.

Afterwards a short hymn is sung: then the communion proceeds in the accustomed manner (*see p. 29 ff.*).

When, however, confession is made immediately before the service, it is concluded with the reading of some suitable hymn, or passage from the Bible, followed by the so-called apostolic blessing:

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. Amen.[1]

(The Swedish Hymn Book 45. 8; 66. 1–4; 76. 8; 77. 5–6; 88. 2; 96. 1–4; 111. 7–10; 137. 4–8; 151. 4; 154. 9–10; 155. 1–8; 167. 6–9; 176. 1–10; 187. 7–10; 188. 9–10; 191. 6–10; 192. 5–9; 205. 7–9; 213. 1–3; 214. 1–7; 215. 1–4; 250. 1–4.)

[1] *In the confession preceding the priest's own communion, the word* "us" *is substituted for* "you."

CHAPTER VII

PRIVATE CONFESSION AND ABSOLUTION

[According to the Royal Edict of the 4th Day of May, 1855]

When he [she] who is to be shriven, together with two or three members of the congregation summoned by the pastor in charge, has appeared in the sacristy at the time appointed by the pastor, they proceed in the following manner:

The priest says:

Dear Christian people: You are aware that this man [woman] hath, contrary to the admonitions given to us all in God's Word, fallen into sin against the N. N. commandment, and thereby hath provoked God and wrought mischief, so that he [she] hath been excluded from partaking of the Lord's Supper in this congregation.[1] He [she] hath now declared himself [herself] willing to confess and ask pardon for his [her] offence in this congregation. So let us who are here present, make faithful intercession for him [her] and in Christian love be witnesses of the penitence he [she] here declareth, of the apology he [she] maketh, and the admission to the privileges of the congregation which is here given him [her].

[1] *If the offender has had opportunity after the offence has been committed of being a partaker of the holy supper, the words* "so that he . . . in this congregation" *are omitted.*

Then these questions are addressed to him [her] :

Dost thou confess that by this offence against the N. N. commandment thou hast sinned against God and wrought mischief in his congregation?

Answer. Yea.

Dost thou show a hearty repentance for this deed, dost thou ask pardon for thy sin, and dost thou desire to be partaker of God's grace in Christ Jesus, and to be admitted once more to the fellowship of the congregation?

Answer. Yea.

Wilt thou henceforth by the same grace of God guard against this and other sins, and strive to live a Christian life?

Answer. Yea.

Then the priest says :

Almighty God help thee to do this. Amen.

Let us pray.

He [she] that is shriven now kneels at a prayer-stool.

Almighty, everlasting God : We pray thee, cast not away this sinner who hath now confessed his [her] misdoing and desireth forgiveness, but rather that thou wilt in thy great mercy receive him [her] into grace for thy Son Jesus Christ's sake. Give him [her] thy Holy Spirit, that he may work in his [her] heart and life a righteous repentance, enlighten and rule him [her], so that henceforth he [she] may guard against all sins, beware of security and occasion for sin, fight against the snares of the devil, the provocations of the flesh, and the temptations of the world, and overcoming them may live in righteousness before thee all the days of his [her] life, and finally attain with all the faithful eternal salvation : through thy Son Jesus Christ our Lord. Amen.

The priest continues further :

Forasmuch as thou hast before God and his congregation confessed and asked pardon for thy sins, and hast promised amendment, I give notice to thee and proclaim that thou art permitted to come again to the holy meal of the Lord's Supper with the congregation. The Lord give thee grace to use this holy privilege to thy soul's salvation in unceasing watch and prayer and attention to the obligations which bind thee before thy God and thy fellowmen. Amen.

Then the priest addresses those present:

And as for us, dear friends, let us lay to heart the warning of Paul the Apostle, when he saith: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ."

Finally the priest says over the restored person:

THE LORD BLESS THEE, etc.

When a woman has overlain her child by mischance, the priest shall read the following prayer over her in the sacristy, in the presence of two or three persons summoned as witnesses, the woman kneeling meanwhile: [1]

Almighty God, dear heavenly Father, forasmuch as this woman hath met with a great sorrow, in that she hath overlain her child by mischance, and so hath sorrow of heart: Therefore we pray thee, dear heavenly Father, that thou of thy compassionate love wilt not lay this to her account, but mercifully forgive her. O Lord, show thy longsuffering and mercy upon her, that she may serve thee in holiness and righteousness all the days of her life: through thy Son our Lord and Saviour Jesus Christ. Amen.

[1] *The same form of prayer shall also be used for wet nurses, who have overlain children by mischance, only with the alteration of* "a child" *for* "*her* child."

In the case of a woman who has overlain her child before her churching, the prayer prescribed in the Churching of Women is not read, but only the above. Again, when a woman, who has borne an illegitimate child, has overlain the same before she has been privately shriven and absolved, all that should be required is a special confession as in this chapter. But for a mother, who after her churching or private confession, has overlain her child, the above prayer should be specially read.

CHAPTER VIII

THE COMMUNION OF THE SICK

When the priest has ascertained by private conversation with the sick person the condition of his soul, and upon that delivered a short and appropriate address on confession, he may either read or let the sick man himself say the confession of sin :

I, poor sinful man, who was born in sin and ever afterwards have offended against thee in manifold ways all the days of my life, heartily confess before thee, O holy and righteous God, Father of love, that I have not loved thee above all else, nor my neighbour as myself. Against thee and thy holy commandments have I sinned in thoughts, words, and deeds, and know that I am therefore worthy of everlasting damnation, if thou shouldest judge me as thy justice requires and my sins have deserved. But now hast thou promised, dear heavenly Father, to embrace with gentleness and mercy all penitent sinners who turn toward thee, and with a lively faith seek refuge in thy fatherly kindness and the merits of the Saviour Jesus Christ. For unto such wilt thou grant remission of all their sins against thee, nor wilt thou at any time impute unto them their transgressions. In this, I, miserable sinner, put my faith, and pray thee trustfully that thou wilt after thy same promise vouchsafe to be merciful and gracious to me, and forgive me all my sins, to the praise and honour of thy holy name.[1]

[1] *When he that is being shriven is very sick, the priest may*

Then the absolution is given in the following words or in other appropriate manner:

If this thy confession of sin is sincere, and therefore thou dost with a penitent heart desire forgiveness of thy sins for Jesus Christ's sake, then it is sure and certain in the power of God's Word and promise that God in his mercy forgiveth thee all thy sins: and I pronounce unto thee this forgiveness of thy sins, by the command of Our Lord Jesus Christ, in the Name of God the Father and the Son and the Holy Spirit. Amen.

Further the priest says:

The Lord strengthen thy heart with his grace, and grant that the remembrance of the death of Jesus, which thou art now celebrating, may seal thy faith, quicken thy love, and confirm thy hope of eternal life.

Instead of this wish (önskan), *the priest may also read the following collect:*

O Lord God, heavenly Father, thou who desirest not the death of sinners, but willest that they may turn and live: We heartily pray thee that thou in thy mercy wilt turn away the punishment of our sins and grant us grace unto true repentance and living faith: through Jesus Christ our Lord. Amen.

Or else the priest may intercede in the name of the sick man thus:

Almighty, heavenly Father: I heartily thank thee that thou in this comfortable absolution hast granted me forgiveness of my sins and pray thee that thou wilt so prepare me through thy Holy Spirit that I may receive the sacrament of the body and blood of thy Son,

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examine him in any manner and in whatever words the confession of sin can conveniently be made, provided only that such a confession is actually made, including a prayer of forgiveness of sin for Christ's sake.

Jesus Christ, in true penitence and faith, and thereby be strengthened in Christlike patience and in the hope of everlasting life, till thou at last grant me a blessed departure: through Jesus Christ our Saviour. Amen.

The priest says:

Lift up thy heart to God.

IN THE NIGHT WHEN THE LORD JESUS WAS BETRAYED HE TOOK BREAD, GAVE THANKS TO GOD, BROKE IT AND GAVE TO THE DISCIPLES AND SAID: TAKE YE AND EAT: THIS IS MY BODY, WHICH IS GIVEN FOR YOU. DO THIS IN MY REMEMBRANCE.

LIKEWISE ALSO HE TOOK THE CUP, GAVE THANKS TO GOD, AND GAVE TO THE DISCIPLES AND SAID: DRINK YE ALL OF THIS: THIS CUP IS THE NEW COVENANT IN MY BLOOD, WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS. AS OFTEN AS YE DRINK THIS, DO THIS IN MY REMEMBRANCE.

OUR FATHER, etc.

O LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD: DELIVER US, MERCIFUL LORD GOD.

O LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD: HEAR US, MERCIFUL LORD GOD.

O LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD: GRANT US THY PEACE AND BLESSING.

HOLY, HOLY, HOLY, LORD GOD ALMIGHTY: THE HEAVENS AND THE EARTH ARE FULL OF THY GLORY. GRANT SALVATION FROM ON HIGH. BLESSED IS HE, THAT COMETH IN THE NAME OF THE LORD. GRANT SALVATION FROM ON HIGH.

Then the holy supper is administered in the manner and with the words which are prescribed:

First the bread is administered, wherewith is said:

THE BODY OF CHRIST GIVEN FOR THEE.

Then the cup, wherewith is said:

THE BLOOD OF CHRIST SHED FOR THEE.

Or else is said at the administration of the bread :

JESUS CHRIST, WHOSE BODY THOU RECEIVEST, PRESERVE THEE UNTO EVERLASTING LIFE.

And at the administration of the cup :

JESUS CHRIST, WHOSE BLOOD THOU RECEIVEST, PRESERVE THEE UNTO EVERLASTING LIFE.

Then the priest reads :

We thank thee, Almighty Father, who through thy Son Jesus Christ hast instituted this holy supper for our comfort and salvation, and pray thee grant us grace so to celebrate the memorial of Jesus upon earth that we may likewise be partakers of the great communion in heaven. Amen.

Or :

O Lord, Almighty God, who hast granted to this sick man [woman] to be partaker of thy sacrament, we pray thee that thou wilt grant him [her] also to be partaker with thee and all the faithful of thy eternal honour and glory : through our Lord Jesus Christ, who liveth and reigneth with thee and thy Holy Spirit in one Godhead for ever and ever. Amen.

THE LORD BLESS THEE, etc.

(*Pages of Hymns*, 152–164.)

CHAPTER IX

SOLEMNISATION OF MATRIMONY[1]

[1] [THIS office is derived from the medieval form, as set forth below (Manuale Aboense, 1522); the first reformed office of Olaus Petri is seen in the parallel column.

1522.	1529.
	(*At the church door.*)
(1) Banns are published for three Sundays.	(1) Long Exhortation concerning banns and marriage, with warnings against ill-advised haste.
(*At the church door.*)	
(2) Questions are put to elicit mutual consent of the couple, which is the foundation of marriage.	(2) Questions are put to elicit mutual consent of the couple, which is the foundation of marriage.
(3) Prayers.	(3) The couple incline their heads towards each other: a prayer follows.
(4) Blessing of the ring, which is sprinkled with holy water.	(4) The bridegroom gives the ring to the bride as a token (värdtecken) —not earnest money (pant) nor "brudköp," assuring the bride of her position as lawful wife: this last was a relic of the purchase of bride.
(5) The bridegroom puts the ring on the thumb, then on the index finger, and lastly on the middle finger. The priest says: "In the name of the Father," etc.	(5) The bridegroom puts the ring on the thumb, then on the middle finger, and lastly on that next to the little finger saying: "In the name," etc.

1522.	1529.
	(Aulus Gellius quotes the ancient Greeks for this custom, because a very slender nerve passes from that finger alone and penetrates to the heart.)
(6) Benediction.	(6) The congregation is called on to bear witness and remember the act.
	Gospel: Matt. xix. 3–6.
	Admonition: "Remember these words of God and set full reliance thereon" (nucleus of the 1811 Exhortation).
	Salutation and Prayer.
(*They come into the church.*)	(*They go to the altar.*)
(7) Psalm cxxviii.	(7) . . . . .
(8) Prayers and blessing.	(8) Prayer.
(9) Mass for Trinity Sunday.	(9) Mass Commences.
(10) Epistle: I. Cor. vi. 15–20.	(10) Epistle } (presumably as in the 1525
(11) Gradual: Benedictus es domine qui . . .	(11) Gradual } Mass, used at Olaus's wed-
(12) Gospel: Matt. xix. 3–6.	(12) Gospel } ding, now lost.)
(13) Offertory, secreta.	(13) . . . . .
(14) Preface to Sanctus.	(14) The canopy (pellet) is brought in and held over the couple. Prayer.
(15) The canopy (pallium) is brought in and held over the couple. Mass continues.	(15) Special Preface, and the Mass continues.
Benedictio Thalami.	Blessing of the Bridal Home.
(1) Blessing on the home.	(1) Blessing on the home.
(2) Blessing on the bridal pair, invoking angelic aid.	(2) Blessing on the bridal pair, invoking angelic aid.

E. E. Y.

Since 1915 the Church law of Sweden has required all its priests to remarry divorced persons if called upon to do so, and that, too, with the service which quotes, like ours, the words of Christ, "Those whom God hath joined together let no man put asunder."]

K

The priest first gives this exhortation :

In the Name of God, the Father and the Son and the Holy Spirit.

Dear Christian people : Matrimony is instituted by God himself for the conservation of the community and for the mutual help of the united pair, to lighten the burdens of life, to alleviate the cares that beset them, and by careful upbringing to prepare the happiness of their posterity. This institution is holy ; its obligations are holy ; its purpose is holy. The duty of the man is to love and honour his wife, and so seek to gain her confidence more and more. Likewise also the wife ought to meet her husband with love and affection, to share with him in all tenderness the care of their home, and so behave that she may be unto him a helpmeet. Man and wife ought to consider well that they have entered this estate in which their common happiness requires them to hold fast on both sides unerringly to the bond of matrimony, by careful watch over themselves and their duties, to seek to gain each other's esteem and love, and ever to let their lights shine before one another in the true fear of God. Wherefore it is very necessary to pray God for such a wife whose heart, open to truth and virtue, knoweth her duties and the blessing in the fulfilment thereof. Thus is begun and continued a marriage according to the will of God. Thus is promoted through this alliance the highest happiness on earth. To this end likewise we pray the Almighty for his grace and blessing upon this bridal pair.

Then the priest questions them, first the bridegroom :

I demand of thee N. N. before the all-knowing God and in the presence of this congregation [these witnesses] [1] wilt thou have this woman N. N. to thy wedded wife and love her for better for worse ?

[1] *When the marriage takes place in the presence of some witnesses only.*

Answer. Yea.

Next the bride:

I demand of thee N. N. before the all-knowing God and in the presence of this congregation [these witnesses] wilt thou have this man N. N. to thy wedded husband and love him for better for worse?

Answer. Yea.

The priest then takes the ring from the bridegroom and prays:

O Lord, almighty God, who hast instituted matrimony to a holy, wise, and beneficent purpose: We pray thee look mercifully upon this bond which is sealed with this token before thee, and grant that the vows be fulfilled upon this bridal pair, which thou hast given unto all them who without reproach live according to thy word and keep the bonds which thou hast ordained for the welfare of mankind. Amen.

The bridegroom then takes the ring and says, holding the same all the while together with the bride:

I N. N. take thee N. N. now to my wedded wife to love thee for better for worse, and in token thereof I give thee this ring.

The bride answers:

I N. N. take thee N. N. now to my wedded husband, to love thee for better for worse, and in token thereof I accept this ring.

Then the bridegroom puts the ring upon that finger of the bride's left hand which is next the little finger, while the priest says:

Forasmuch as ye have now taken each other in wedlock, I therefore as a servant of Christ, before God and this Christian congregation [these witnesses] confirm this your marriage bond in the Name of God the Father and the Son and the Holy Spirit. Amen.

Our Saviour teaches us in the 19th chapter of the evangelist Matthew that marriage is a holy bond, which

cannot be loosed by men at will: "The Pharisees also came unto Jesus saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

Then the priest says to the bridal pair:

Consider the words of the Lord Jesus Christ. Never forget that your marriage bond according to God's will is irrevocable, and receive with forbearance and thanksgiving all that may betide you after God's ordinance.

The priest says furthermore:

The Lord be with you and guide you unto his truth and fear now and for evermore. Amen.

If the canopy and nuptial-mass (brudmässa) are required, an end is made at this point, and directions are given below how in these circumstances the service shall be further proceeded with. Otherwise the priest continues to pray after this manner, the bridal pair kneeling:

Let us pray.

Almighty, everlasting God, unchangeable in grace and mercy: We pray thee that thou wouldest fill the hearts of these espoused with thy Holy Spirit and mercifully embrace them with all spiritual and bodily blessing. Bless this bond, which they have confirmed this day before thee. Grant them grace that loyalty and happiness may ever meet together in their home, and love and concord gladden their labours, and [1] the virtues of their

[1] *Where the man or his wife have no hope of childbearing, or have no children from a former marriage, the words,* "The virtues . . . years," *are omitted according to circumstances.*

posterity cheer their latter years. Hear their prayers, O merciful God, and be their defence, when they call upon thee. Guide them with thy counsel, that when the pilgrimage of this life is over they may be gathered into the eternal dwellings of the blessed: through thy Son Jesus Christ our Lord. Amen.

May God, almighty, send his light and his truth to preserve you all the days of your life. May the hand of God defend you. May his holy angels guard you. God the Father and the Son and the Holy Spirit grant that his grace may be mightily upon you. Amen.

OUR FATHER, etc.

THE LORD BLESS YOU, etc.

When the marriage takes place in church, and the canopy and the nuptial-mass (brudmässa) are required, which latter must not take place when the bride is a widow or advanced in years, the bridal pair come forward before the altar after the sermon and the communion.

When the bridal pair have knelt, the priest says:

Let us pray.

Almighty, everlasting God, unchangeable in grace and mercy: We pray thee that thou wouldest fill the hearts of these espoused with thy Holy Spirit, and grant them thy blessing that they may live well and honourably in the union which they have now made one with the other, to thy pleasure and their own happiness in this world and in eternity: through thy Son Jesus Christ our Lord. Amen.

Then the priest says or sings:

The Lord be with you.

The congregation sings:

So may the Lord be with thee.

The priest:

Lift up your hearts to God.

Whereafter the priest says or sings:

Holy Lord, almighty Father, everlasting God, maker of heaven and earth: Thou, who, after all things were made, didst make man to rule over them, and, since it were not good for man to be alone, didst give him woman for a helpmeet: O God, thou who hast joined together man and wife and given them thy blessing, look mercifully at this time upon these persons, who have entered the estate of matrimony and seek thy protection. Give them grace that they may live in love and peace, in modesty and faithfulness and ever remain stedfast in thy fear. Embrace them with all spiritual and bodily blessing and suffer the virtues of their posterity to gladden their old age and give them after this life an everlasting blessedness: (*here the singing ends, and the canopy is removed, after which is read:*) through our Lord Jesus Christ thy Son, who in one true godhead liveth and reigneth with thee and the Holy Spirit for ever and ever. Amen.

May God, almighty, send his light and his truth to preserve you all the days of your life. May the hand of God defend you. May his holy angels guard you. God the Father and the Son and the Holy Spirit grant that his grace may be mightily upon you. Amen.

Then the priest reads:

OUR FATHER, etc.

THE LORD BLESS YOU, etc.

Then the priest turns again to the altar and continues the service.

When bridegroom and bride arrive at the bride's home, a wedding hymn is sung, and at the end of the singing the following prayer is said:

Almighty, eternal God: Give thy blessing upon this the bride's home that all they who are here present

may remain in peace, obey thy will, and so live that they may please thee; through Jesus Christ our Lord. Amen.

And the blessing:

THE LORD BLESS US, etc.

(*The Swedish Hymn Book:* 131. 1–3; 335. 2–4; 337. 1–2; 338. 2–3.)

BLESSING UPON A MARRIAGE CONTRACTED BEFORE THE CIVIL AUTHORITY

In the Name of God, the Father and the Son and the Holy Spirit.

Dear Christian people: Matrimony is instituted of God himself for the conservation of the community and for the mutual help of the united pair, to lighten the burdens of life, to alleviate the cares that beset them, and by careful upbringing to prepare the happiness of their posterity. This institution is holy; its obligations are holy; its purpose is holy. The duty of the man is to love and honour his wife, and so seek to gain her confidence more and more. Likewise also the wife ought to meet her husband with love and affection, to share with him in all tenderness the care of their home, and so behave that she may be unto him a helpmeet. Man and wife ought to consider well that they have entered this estate in which their common happiness requires them to hold fast on both sides unerringly to the bond of matrimony, by careful watch over themselves and their duties to seek to gain each other's esteem and love, and ever to let their lights shine before one another in the true fear of God. Wherefore it is very necessary to pray God for such a wife whose heart, open to truth and virtue, knoweth her duties and the blessing in the fulfilment thereof. Thus is begun and

continued a marriage according to the will of God. Thus is promoted through this alliance the highest happiness on earth. To this end likewise we pray the Almighty for his grace and blessing upon this bridal pair.

Now the priest receives the ring and prays :

O Lord, almighty God, who hast instituted matrimony to a holy, wise, and beneficent purpose : We pray thee look mercifully upon this bond which is sealed [1] with this token, and grant that the vows be fulfilled upon them, which thou hast given unto all them who without reproach live according to thy word and keep the bonds which thou hast ordained for the welfare of mankind. Amen.

Our Saviour teaches us in the 19th chapter of the evangelist Matthew that marriage is a holy bond, which cannot be loosed by men at will :

" The Pharisees also came unto Jesus, saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh? Wherefore they are no more twain, but are one flesh. What therefore God hath joined together, let not man put asunder."

Then the priest says to the bridal pair :

Consider the words of the Lord Jesus Christ. Never forget that your marriage bond according to God's will is irrevocable, and receive with forbearance and thanksgiving all that may betide you after God's ordinance.

[1] *If the marriage ring has been given and received beforehand, the priest says* " has been sealed " *instead of* " is sealed." *At the end of the prayer, the bridegroom puts the ring on the bride's finger.*

The priest says furthermore :

The Lord be with you and guide you unto his truth and fear now and for evermore. Amen.

The priest continues, when the bridal pair have knelt down :

Let us pray.

Almighty, everlasting God, unchangeable in grace and mercy : We pray thee that thou wouldest fill the hearts of these espoused with thy Holy Spirit and mercifully embrace them with all spiritual and bodily blessing. Bless this bond, which they have confirmed this day before thee. Grant them grace that loyalty and happiness may ever meet together in their home, and love and concord gladden their labours, and [1] the virtues of their posterity cheer their latter years. Hear their prayers, O merciful God, and be their defence, when they call upon thee. Guide them with thy counsel, that when the pilgrimage of this life is over they may be gathered into the eternal dwellings of the blessed : through thy Son Jesus Christ our Lord. Amen.

May God, almighty, send his light and his truth to preserve you all the days of your life. May the hand of God defend you. May his holy angels guard you. God the Father and the Son and the Holy Spirit grant that his grace may be mightily upon you. Amen.

Then the priest reads :

OUR FATHER, etc.

THE LORD BLESS YOU, etc.

[1] *Where the man or his wife have no hope of childbearing, or have no children from a former marriage, the words,* " The virtues . . . years," *are omitted according to circumstances.*

CHAPTER X

THE CHURCHING OF WOMEN[1]

Married women are churched in this manner:

The woman, who is to be churched, kneels down, and the priest says the following prayer:

Almighty, everlasting God, who didst give thy blessing upon man when thou hadst created him, that he should multiply and replenish the earth: We thank thee that thou hast shewn mercy upon this mother [these mothers]. O Lord, graciously hear her [their] prayer, and may the thanksgiving be pleasing to thee, which she [they] reverently offereth [offer] before thee, now that she [they] may again appear in thy holy house restored to health and strength. Embrace her [them] with thy mercy, and grant that the blessing thou hast promised to them that fear thee may rest upon her [them] and her [their] household [s]. Sanctify her [their] heart[s] that it [they] may bear unto thee the

[1] [In the earliest form of this service, the woman was received at the church door, and a candle was placed in her hand: she wore a veil. The Priest led her by the hand, after sprinkling her with holy water. A relic of this seems to survive in the Swedish service, where the Priest, taking her hand, says: "May the Lord lead thee in his truth and fear both now and evermore." Anciently her offering included the Chrisom, which was the baptismal robe for the child.

The tendency is for churching of women to fall into disuse; in some places it has entirely ceased and requires reviving. Where it is administered, this office, peculiarly enough, is performed sometimes not in church, and this although the mother offers her thanksgiving (according to the Swedish handbook) in order that she may enter the sanctuary with renewed strength. —J.H.S.]

rich fruits of faith, of hope, and of trust, and grant that she [they] may joyfully fulfil her [their] worthy calling and enjoy thy blessing: through Jesus Christ our Lord. Amen.

Then the woman stands up and the priest takes her by the hand and says:

May the Lord lead thee in his truth and fear both now and for evermore. Amen.

For a mother whose child has been stillborn, or has died before the mother's churching, the following prayer is used:

O Lord, thou hast given unto this mother the fruit of the womb lifeless, and in place of the joy, that she hoped for, hast visited her with affliction [turned this mother's joy into sorrow, in that thou hast taken again her tender infant child from this life]. But thou hast also mercifully helped her and restored her to health and strength, that now again she can come to thy holy house. Therefore we heartily thank thee with her and pray thee to grant her grace to bow herself humbly to thy pleasure. Comfort her in her affliction and sanctify her heart, that she may seek that which is above, and find in thee the solace of her heart and her portion: through Jesus Christ our Lord. Amen.

Then the woman stands up and the priest takes her by the hand and says:

May the Lord lead thee in his truth and fear both now and evermore. Amen.

When other women are to be churched, who have given birth to children before being wed, provided a promise of marriage has been given, the office is performed with this prayer:

Almighty, everlasting God, who hast instituted marriage to be held purely and honourably among men:

Look mercifully upon this woman who hath offended against thy commandment and wantonly broken thy statutes. Forgive her this sin and grant her grace hereafter to iive a chaste and Christian life according to thy holy ordinance: through Jesus Christ our Lord. Amen.

May the Lord lead thee in his truth and fear both now and evermore. Amen.

CHAPTER XI

THE BURIAL SERVICE

At a burial service the priest casts earth upon the corpse thrice with a shovel and says : [1]

From dust thou art come and unto dust thou shalt return. Jesus Christ, our Saviour, shall raise thee up in the last day.

Let us pray.

Hereafter is said either :

Almighty, merciful and everlasting God, thou who by reason of sin hast appointed unto man that he must die : Thou, who also, that we might not for ever remain in the power of death, hast laid death upon thine only-begotten Son, Jesus Christ, who had no sin, and thus through his death hast so transformed our death that it shall not hurt us. Turn now thy fatherly countenance toward us and grant us grace that we may each so perform this burial for himself that we may earnestly consider how that our bodies likewise, when thou pleasest to call us hence, shall return again unto dust, and ponder well in our hearts that in this world we have no abiding city. Grant us grace, merciful Father, to seek that which is eternal, and so to walk in thy holy will at all times, that in the last day we may rise again to everlasting life : through thy Son Jesus Christ our Lord. Amen.

[1] *If a burial address is to be preached, it is most convenient that it take place before the burial service.*

Or,[1]

O Lord God, thou, who for their sins sufferest men to die and turn to dust again, teach us rightly to consider how few our days are, that we may attain a wise heart: Grant us a true faith in thy Son, Jesus Christ, who was slain for our sins and raised again for our justification, and liveth for ever. Give us grace to die daily from sin and live according to thy holy will, that in the hour of death we may be found in Christlike readiness for a blessed departure hence. Receive then our souls unto thyself, and suffer our bodies, when they have rested in their graves, to rise on the last day to everlasting life. Amen.

Or,[2]

O Lord God, Father in heaven. O Lord, the Son of God, the Saviour of the world. O Lord, thou Holy Spirit. Have mercy upon us. In our uttermost need, at the last judgment help us, merciful Lord God. Amen.

Let us now hear the word of the Lord concerning the dead and the resurrection.

Then are read some suitable passages from Scripture, selected, for example, from those quoted hereafter, as well as suitable hymns or verses from the hymn book. (1 Thess. iv. 13–14; John xi. 25–26; v. 28–29; Job xiv. 1–2 Ps. cxxxix. 23–24; xxxix. 5–9; Heb. ix. 27; Rev. xiv 13; Ps. lxxiii. 22–25; xc. 1–6; cxxx. 1–5; xc. 7–9, 10–12; Isa. lvii. 2; Phil. i. 21; John v. 24–29; xiv. 2–3; xvii. 24; Rom. viii. 10–11, 17–18; xiv. 7–9; 1 Cor. xv. 19–23, 50, 53–57.)

(*The Swedish Hymn Book:*

For Infants and Young Persons

187. 7–10; 493. 1–5; 494. 1–4.

[1] *This alternative may not be used, if an altar service follows.*
[2] *Here a hymn, or verse of a hymn, may be read.*

For Older Persons and in General

26. 1; 221. 3; 387. 4–6; 424. 6–9; 448. 1–3; 452. 1–2. 454. 1–7; 459. 2–9; 469. 1–8; 471. 1–8; 474. 1–4; 478. 1–4; 480. 1–3; 484. 1–5; 486. 1–7; 487. 1–7; 489. 1–6; 490. 1–5; 491. 1–4; 492. 1–12; 499. 5–7.)

Then is read Our Father and the blessing:

Our Father, etc.

The Lord bless us, etc.

When a burial is combined with altar service, the burial ceremony is concluded at the side of the coffin with the Our Father, *after which a short hymn is sung during which the priest goes to the altar. At the end of the singing the priest sings:*

The Lord be with you.

To which the congregation answers:

So may the Lord be with thee.

Afterwards the priest sings or says the following prayer:

O Lord God, thou, who for their sins sufferest men to die and turn to dust again, teach us rightly to consider how few our days are, that we may attain a wise heart: Grant us a true faith in thy Son, Jesus Christ, who was slain for our sins and raised again for our justification, and liveth for ever. Grant us grace to die daily from sin and live according to thy holy will, that in the hour of death we may be found in Christlike readiness for a blessed departure hence. Receive then our souls unto thyself, and suffer our bodies, when they have rested in their graves, to rise on the last day to everlasting life. Amen.

Then, if it be convenient, one or two of the following burial antiphons may be sung by the priest and the congregation:

The priest:

So teach us to number our days,

The congregation:

That we may apply our hearts unto wisdom.

Or,

The priest :
I know that my redeemer liveth,
The congregation :
And he shall raise me at the last from the earth.

Or,

The priest :
Blessed are the dead which die in the Lord,
The congregation :
They shall rest from their labours, and their works do follow them.

Or,

The priest :
To me to live is Christ,
The congregation :
And to die is gain.

Lastly the priest says :
Bow your hearts to God and receive the blessing.
THE LORD BLESS YOU AND KEEP YOU; THE LORD MAKE HIS COUNTENANCE TO SHINE UPON YOU AND BE GRACIOUS UNTO YOU; THE LORD TURN HIS COUNTENANCE TOWARD YOU AND GIVE YOU PEACE!
IN THE NAME OF GOD, THE FATHER AND THE SON AND THE HOLY GHOST. AMEN.

When a burial is combined with a funeral sermon, this follows after the Our Father *at the burial, and is preceded by a couple of verses of a hymn. The funeral sermon is concluded with the following prayer :*

O Lord God, heavenly Father, thou who hast not spared thine only-begotten Son, but given him for us all: We most heartily thank thee that thou through his burying hast hallowed our graves to be places of rest, and pray thee, that thou through thy Holy Spirit

wouldest grant him likewise a place of rest in our hearts, that he may abide in us, and we, after cross and affliction, may come unto peace in our graves, there to await a blessed resurrection: through the same thy Son Jesus Christ our Lord. Amen.

Then a short hymn is sung, during which the priest goes up to the altar and concludes the burial rite as set forth above.

At the burial of a stillborn child, the priest says:

Dear Christian people: We are laying here in God's acre a grain of corn, the earthly dwelling of a little child, whose life hath been so soon extinguished. The Lord hath shewn us anew that his thoughts and ways are not ours. But we know well that these his thoughts and ways, albeit they are incomprehensible, yet are goodness and truth, and that he in mercy remembereth his handiwork, and especially all his redeemed. Therefore are we also certain that not even this tender child is forgotten before him. We put our hope in his unfathomable love. His name be praised for ever. Amen.

Then the priest casts earth upon the corpse thrice with a shovel saying at the same time:

From dust thou art come. Unto dust thou shalt return.

Jesus Christ our Saviour shall raise thee up in the last day.

Then is read:

OUR FATHER, etc.

THE LORD BLESS US, etc.

CHAPTER XII

THE CONSECRATION OF A NEW CHURCH, ETC.

When the Bishop, or he whom the Bishop appoints to perform the consecration of the church, has previously given notice of the day when the ceremony shall take place, some of the neighbouring Incumbents are called together, where they may be had, or otherwise other Priests, to appear as assistants thereat.

The ceremony is begun with the singing of a hymn, during which the Priests, wearing their robes, proceed to the altar: first the assistants and then the Bishop, or such as he appoints. The Bishop goes inside the altar rail and the assistants stand on each side without. Then the Bishop and the assistants kneel in silent prayer.

When the hymn is finished, the Bishop, turning to the altar, says:

Holy, Holy, Holy, Lord God of Sabaoth: The heavens and the earth are full of thy glory. Fulfil now this thine house with thy honour and glory, and the hearts of all faithful Christians for thy holy name's sake.

The congregation sings:

Amen, Amen, Amen.

Then the Bishop turns to the congregation and gives an address suitable to the occasion, and when that is finished, he says:

Let us hear the promise and exhortation of God's Word.

Then the assistants read aloud the following passages, for example: Ex. xx. 24; Gen. xxviii. 17; Ps. v. 7;

xxiv. 3–5; xliii. 3, 4; lxiii. 3, 5; lxxxiv. 1–5; Is. ii. 3; lvii. 15; Eccles. v. 1; Luke xix. 46; John iv. 23; Heb. x. 23–25.

When the assistants have finished, the Bishop says:

The Lord give us grace to keep these words faithfully in our hearts.

Let us invoke a blessing upon this sanctuary in united prayer.

The Bishop turns to the altar, kneels down with the assistants and prays:

Praised be thou, eternal, almighty Lord, God of the fathers and of the children, thou who hast chosen us for thy people and heritage in thy Son, Jesus Christ, who is the Head of the Church, and hath granted us to build a sanctuary in this place to the glory of thy Name, where we may be gathered together for thy service and worship. Behold, the heaven and all the heaven of heavens cannot contain thee. How much less, then, this house that we have built. Yet wilt thou dwell among us, and thy Son hath promised: "Where two or three are gathered together in my Name, there am I in the midst of them." So now may the presence of thy grace be known to all who come here to worship thee. Pour out thy Spirit upon those who teach and those who hear, that thy holy word may be ever purely and clearly preached in this place and preserved in faithful hearts. Vouchsafe to awaken the careless through thy word, give sight and hearing to the spiritually blind and deaf, heal the broken hearts, deliver them that are bound in sin, strengthen the weak, and give thy peace to them that are vexed in spirit. Keep, O merciful God, in thy fellowship the children who are here dedicated to thee in baptism. Grant them that come here to the meal of reconciliation, that they may seek thy grace in repentance, and find salvation and eternal happiness in

Jesus Christ. Hear the prayers which shall be offered to thee in this place, and grant the desires of thy people that are according to thy will. Make thy face, O triune God, to shine upon all those who enter here and depart. Bring us all through this our time to thy heavenly city, and grant us finally to serve and worship thee perfectly in the sanctuary above. To thee be praise and honour for ever and ever.

The congregation sings : Amen.

After the prayer the Bishop turns to the congregation and says :

And now may this temple be dedicated to the Lord for his service and worship.

Blessed be these walls which shall resound with the praise of the Lord.

Blessed be this place in which the gospel of Christ shall be preached.

Blessed be this place, in which the Lord shall receive through the waters of baptism new members into his kingdom.

Blessed be this altar, where the sacrifice of prayer shall be offered to the Lord and the body and blood of Jesus Christ given for us ministered to his congregation.

Blessed be this house, that the clamour and the uncleanness of the world may remain afar from it, and that the congregation of saints may find here a refuge under the shadow of God's wing.

The congregation sings : Amen.

The Bishop says :

Peace be upon this house.

In the Name of God, the Father and the Son and the Holy Spirit. Amen.

The Bishop turns to the altar and prays :

Our Father, etc.

The Bishop turns to the congregation and says :

Praise ye now God in his new sanctuary.

Let everything that hath breath praise the Lord.

The congregation sings a hymn of praise, e. g. 268, 270, *or* 272.

Lastly, the Bishop says:

Bow your hearts to God and receive the blessing.

THE LORD BLESS YOU, etc.

At the end a suitable hymn is sung, after which the ordinary service begins.

PRAYERS TO BE READ AFTER THE GENERAL INTERCESSION ON THE DAY ON WHICH A CHURCH IS CONSECRATED

Praised be thou, O merciful Saviour, Lord Jesus Christ, thou Head of the Church and shepherd of our souls, that thou hast this day so graciously fed us with thy holy word, and therewith given us the first testimony that thou wilt come to us and bless us in this place, where thou hast now established a memorial of thy Name. O grant that thy word may dwell abundantly among us henceforth and for evermore, and that the utterance thereof may work mightily in our hearts. We have offended against thy holy commandments in many ways and despised and misused thy gracious gospel. Against thee have we sinned and done evil before thee. Yet, Lord, remove not thy candlestick from us, but give us grace that in thy new temple we may rejoice with new hearts in the clear light of thy word, that we ourselves may shine in thee, ever walk as children of the light, and finally be for ever blessed through thee in heavenly glory. Amen.

A new altar may be consecrated immediately before the beginning of High Mass with an address, which is to be given from the altar, when the ceremony is begun and ended with a hymn.

When a new font is used for the first time, the Priest may, according to his discretion, give a short address in reference to it immediately before the ceremony.

On the day that a new pulpit, or church bell, is to be used for the first time, the Priest may, if he think fit, make suitable reference to it in his sermon. So, too, when a new organ is to be used for the first time; though an organ may likewise be consecrated in the same way as an altar described above.

Cemeteries are consecrated by a Bishop, or him whom he has appointed in the following manner. First, an address is given: then, the assistants read aloud the undermentioned passages from Scripture, or others suitable to the occasion, which are prefaced by him who performs the consecration with these words:

Let us now hear the word of the Lord concerning the dead and the resurrection. (Ps. ciii. 15–17; xc. 1–4, 10, 12; Isa. lvii. 1–2; xxvi. 19–20; Rev. xiv. 13; 1 Cor. xv. 35, 36, 42–44.)

Then follow the actual words of consecration:

Let this cemetery be hereby consecrated in the Name of God, the Father and the Son and the Holy Spirit. Amen.

Then:

OUR FATHER, etc.

Then the burial of the dead may take place, if such occurs.

Lastly, the blessing is read:

THE LORD BLESS US, etc.

The ceremony is commenced and finished with a short hymn.

When the consecration cannot be performed in this more ceremonious manner, it is done by the local Incumbent, with a short address and prayer on the occasion of the first burial of the dead in the new place.

CHAPTER XIII

HOW A BISHOP SHALL BE SET IN HIS OFFICE

This should be performed after previous proclamation and prayer from the pulpit on a Sunday or Holy-day in the cathedral, provided no legal impediment exists.

At the end of service, the ceremony is begun with a hymn, during which there advance to the altar, first, Priests, wearing chasubles, bearing the cope and other episcopal insignia; next, the Bishop who is to be set in office; and after him, the Archbishop, or that Bishop who is appointed in his place, and the Assistant Priests, wearing chasubles. The Archbishop goes up to the altar, and his assistants take their places on each side of the altar rail; bishops, however, when they assist, should take their places within the altar rail on both sides of the Archbishop, wearing their robes. The Bishop who is to be consecrated takes his place in the choir opposite the altar. The cope is put aside on the altar rail.

After the hymn is sung, the Archbishop says:

In the Name of God, the Father and the Son and the Holy Spirit. Amen.

Then the Archbishop gives his address, and when that is finished he says:

Let us pray.

Then he turns to the altar and prays, while the rest kneel with him:

Almighty, eternal God, Father of our Lord Jesus Christ: Thou hast thyself commanded us to pray for labourers in thy harvest. Vouchsafe in thy mercy to

send us honest teachers, and plant thy holy and wholesome word in their heart and mouth. Grant them grace to give heed rightly to themselves and to the doctrine, and faithfully to fulfil thy commands. Give us, Lord, thy Holy Spirit, that thy word may ever remain among us, to grow up and bear abundant fruit, and that thy servants may duly bear witness to thee with upright minds, that thy holy Christian Church may be edified thereby, and serve thee in firm faith and remain stedfast in the knowledge of thee: through Jesus Christ our Lord. Amen.

The Archbishop then turns to the congregation and says:

Let the Royal commission for the appointed Bishop be now read aloud.

Then the Registrar reads the commission and hands it afterwards to the Archbishop, who says:

After receiving a call, thou hast to-day come forward to the altar of the Lord to be set in the Bishop's Office in the diocese of N.N. But in order, dear brother, that thou with us, and we with thee, may rightly consider the sacredness of thy calling, we will now hear the promise and exhortation of God's Word.

Then the assistants read the following passages: (Matt. xxviii. 18–20; John xxi. 15–17; Eph. iv. 10–12; Acts xx. 28; Tit. i. 7–9; 1 Tim. iv. 14–15; v. 21–22; 1 Pet. v. 2–4; Luke xii. 42–44, 48).

After that the Archbishop says:

The Lord grant thee grace to keep these words faithfully in thy heart. Let them be a guide for thy life, a reminder of thy responsibility. Let them increase thy vigilance, let them inflame thy zeal, to sanctify thyself unto the service of the Chief Shepherd, to the care of the diocese which hath been committed to thee.

The Church of God expecteth of thee, that thou bear in mind the importance of the Bishop's Office, which

to-day is committed to thee, together with the holy duties it imposeth upon thee, and that thou by faithful prayer to God in the Name of Jesus seek grace and power to shew thyself a true servant of the Lord in the exercise of this office. The Lord help thee to fight the good fight of the faith, to lay hold upon eternal life and to make a good confession.

Confess now before God and his congregation the Christian faith.

The Bishop makes his confession of faith :

I BELIEVE IN GOD, etc.

When the confession has been made, the Archbishop says :

The Lord God give thee grace to remain stedfast in this faith unto the end, and to strengthen them therein who are thy brethren in the faith.

Then the Archbishop puts the following questions :

Dost thou declare thyself willing in the Name of the Holy Trinity to undertake the office of Bishop in the diocese of N.N.?

Answer : Yea.

Wilt thou strive to fulfil this office in all its parts rightly and worthily to the glory of God and the salvation of souls?

Answer : Yea.

Wilt thou, then, ever remain in God's pure word, flee from all false and heretical doctrine, and diligently see to it that according to God's Word Jesus Christ is rightly preached and the holy sacraments administered after his institution?

Answer : Yea.

Wilt thou likewise so direct thy life, that it may be an example to the faithful and an offence to no one?

Answer : Yea.

Wilt thou also watch over it, that all things may be done in the congregation in an orderly and decent

manner, warding off all adversity and promoting everything that edifieth the kingdom of Christ?

Answer: Yea.

Then the Archbishop says:

Almighty God strengthen and help thee to fulfil these promises. And according to the commission, which is entrusted to me for this purpose on God's behalf by his Church, I commit to thee herewith the office of Bishop in the diocese of N.N., in the Name of God, the Father and the Son and the Holy Spirit. Amen.

The Bishop kneels, and the choir, softly accompanied by the organ, commences singing Hymn 132.

O thou Holy Spirit, come unto us; with grace and peace abide in the hearts of thy faithful ones; kindle in them the living fire of thy love and keep them, thou, who gatherest the people of every tongue and nation, united in the faith of the Lord Jesus Christ. Halleluia! Halleluia!

During the singing the Archbishop delivers to him who is being set in office, first the Royal commission and then the pectoral cross, which he hangs on his breast. Then the assistants put the cope on the Bishop, after which the Archbishop delivers to him the pastoral staff. At the end of the singing the Bishop kneels, the Archbishop and the assistants lay their hands on his head, and the Archbishop prays:

OUR FATHER, etc.

Thereafter the mitre is put on: when this is done, the Archbishop goes back to the altar and says, while the Bishop still kneels:

Let us pray.

Then he turns to the altar and offers the following prayer:

We thank thee, almighty God, merciful Father, that thou in thine infinite love hast given us thine only-begotten Son, Jesus Christ, as a Saviour, who, after that

he redeemed us by his death, and ascended above all heavens, hath richly poured his gifts upon men, and, for the edifying of his Church, set some apostles, some prophets, some evangelists, some pastors and teachers. We pray thee, vouchsafe to this thy servant, who is now set as overseer of the congregation, thy Holy Spirit, that he may be ever ready with the gospel of peace, and so fulfil the office, which is committed to him, that he destroy not but edify, harm not but help. Suffer him not to neglect the gift which is in him, but to persevere in prayer, ponder thy word, read, admonish and teach. Grant him in honour and dishonour, in ill repute and good repute, to shew himself in all things thy servant, in much patience, in labours, in watchings, in fastings, in pureness of heart, in understanding, in long-suffering, in mercy, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God, with the weapons of righteousness on the right hand and on the left; that, as a faithful and wise steward, who fed thy household in the right time, he may at last attain everlasting joy: through Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth in one godhead for ever and ever. Amen.

Then the Archbishop turns to him that has been set in office and says:

Bow thine heart to God and receive the blessing.

THE LORD BLESS AND KEEP THEE; THE LORD MAKE HIS COUNTENANCE TO SHINE UPON THEE AND BE GRACIOUS UNTO THEE; THE LORD TURN HIS COUNTENANCE TOWARD THEE AND GIVE THEE PEACE.

IN THE NAME OF GOD, THE FATHER AND THE SON AND THE HOLY SPIRIT. AMEN.

At the end a hymn is sung, during which the Archbishop, the Bishops and the others return to the sacristy.

PROCLAMATION AND PRAYER, WHICH SHOULD BE READ ALOUD FROM THE PULPIT AFTER THE SERMON WITH ITS ACCOMPANYING PRAYER, ON THE DAY WHEN A BISHOP IS TO BE SET IN OFFICE.

At the end of service N.N. is to be set in office as Bishop in the N.N. diocese. This Christian congregation is exhorted therefore to ask the Lord God for grace and blessing in united prayer for him.

Let us pray.

Merciful God, Father of love: We most heartily thank thee, that thou through thy Son Jesus Christ hast instituted in the world the preaching-office that thou hast mercifully preserved the same among us even to this time, and moreover, as God of order, hast ordained them, who shall have the oversight, that all things in the Church may be done decently and in order. We pray thee that thou, through thy Holy Spirit, wilt direct and rule all faithful teachers in thy Church, that the pure truth of thy word may ever be proclaimed. Grant wisdom, power and grace to thy servant, who is now to be set in the office of Bishop, that by his service thy great Name may be duly honoured and our Saviour Jesus Christ more and more glorified in his Church. Amen.

CHAPTER XIV

CONSECRATION TO THE OFFICE OF PRIESTHOOD

This should take place in the cathedral, after previous notice and prayer from the pulpit, provided no legal impediment exists.

At the end of service a hymn is sung, during which the Ordinands (ordinandi), *wearing albs, together with the Assistant Priests and the Bishop, proceed to the altar and take their places in the accustomed manner. Chasubles are placed beforehand on the altar rail in the order in which the Ordinands stand.*

When the hymn has been sung, the Bishop, turning to the congregation, says :

In the Name of God, the Father and the Son and the Holy Spirit.

Let us pray.

The Bishop turns to the altar and prays :

O Lord God, dear heavenly Father, thou who teachest and governest the hearts of thy faithful ones with thy Holy Spirit : Grant unto us that we may be enlightened with the knowledge of thy truth, and ever have our joy in thy comfort and strength : through thy Son Jesus Christ our Lord.

The congregation sings : Amen.

Then the Bishop gives his address, and when that is concluded, he says :

Let us pray.

Then he turns to the altar and prays, while the rest kneel with him :

Almighty, eternal God, Father of our Lord Jesus

Christ, thou hast thyself commanded us to pray for labourers in thy harvest: Vouchsafe in thy mercy to send us honest teachers, and plant thy holy and wholesome word in their heart and mouth. Grant them grace to give heed rightly to themselves and to the doctrine, and faithfully to fulfil thy commands. Give us, Lord, thy Holy Spirit, that thy word may ever remain among us, to grow up and bear abundant fruit, and that thy servants may duly bear witness to thee with upright minds, that thy holy Christian Church may be edified thereby, and serve thee in firm faith and remain stedfast in the knowledge of thee: through Jesus Christ our Lord. Amen.

The Bishop turns to the congregation and says:

The men who are now to be consecrated to the Holy Office of the Priesthood are the following:

The Registrar then reads aloud the names of those who are to be ordained, together with the cures to which they are called.

Afterwards the Bishop continues:

Seeing that ye are called to the Holy Office of the Priesthood, and that ye with us and we with you may rightly consider the sacredness of this calling, let us now hear the promise and the exhortation of God's Word.

Then the assistants read the following passages from the Bible: (Matt. xxviii. 18–20; John xxi. 15–17; xx. 21–23; Matt. x. 32–33; 2 Cor. v. 17–20; Jer. xv. 19; Ezek. iii. 17–19; Matt. v. 13–16; 1 Tim. iv. 7–8, 12–14, 16; 2 Tim. ii. 15–16, 22–25).

Then the Bishop says:

The Lord grant you grace to keep these words faithfully in your hearts. Let them be a guide for your lives, a reminder of your responsibility. Let them increase your vigilance, let them inflame your zeal, to sanctify yourselves unto the service of the Chief Shepherd, now and for evermore.

The Church of God expecteth of you, that ye bear in mind the importance of the Office of the Priesthood, which to-day is committed to you, together with the holy duties it imposeth upon you, and that ye by faithful prayer to God in the Name of Jesus seek grace and power to shew yourselves true servants of the Lord in the exercise of this office. The Lord help you to fight the good fight of the faith, to lay hold upon eternal life, and to make a good confession.

Confess now before God and his congregation your Christian faith.

They who are to be consecrated make their confession of faith :

I BELIEVE IN GOD, FATHER, etc.

When the confession of faith has been made, the Bishop says :

The Lord give you grace to remain stedfast in this faith unto the end, and to strengthen them therein who are your brethren in the faith.

Then the Bishop puts the following questions :

In the presence of God and this congregation I demand :

Do ye declare yourselves willing in the Name of the Holy Trinity to undertake the solemn Office of the Priesthood and administer it to the glory of God and the salvation of souls?

Answer : Yea.

Will ye to the best of your understanding and conscience preach the word of God clearly and plainly, as it is given us in the Holy Scriptures, and as the confessional documents of our Church bear witness thereto?

Answer : Yea.

Will ye also in the exercise of the Priest's Office observe and administer the law and valid statutes of the Church ; will ye shew your superiors dutiful obedience and

faithfully submit to that which ye are commanded; will ye exhort your hearers to the practice of piety and serve them faithfully and willingly; will ye have a Christlike care for the poor, the sick and the defenceless, and by the grace God granteth comfort and raise up distressed and anxious hearts?

Answer: Yea.

Will ye likewise so shape your lives that they may be examples to the faithful and an offence to no one?

Answer: Yea.

Then the following oath is administered by the Registrar and repeated by each and all of the Ordinands, who say their names therein:

I, N.N., in the presence of the all-knowing God, and with the great day of reckoning before my eyes, do promise, that by God's grace and help I will give honest and conscientious obedience to all this.

Then the Bishop says:

Almighty God strengthen and help you to fulfil these promises. And according to the commission, which is entrusted to me for this purpose on God's behalf by his Church, I commit to you hereby the Office of the Priesthood, in the Name of God, the Father and the Son and the Holy Spirit. Amen.

They, who are being consecrated, kneel, and the choir, softly accompanied by the organ, commence singing Hymn 132.

O thou Holy Spirit, come unto us; with grace and peace abide in the hearts of thy faithful ones; kindle in them the living fire of thy love, and keep them, thou who gatherest the people of every tongue and nation, united in the faith of the Lord Jesus Christ. Halleluia! Halleluia!

During the singing the Bishop delivers to them who are being consecrated the Letters of Priest's Orders; then the

assistants robe them in chasubles, after which the Ordinands kneel at the altar rail. At the end of the singing the Bishop and the assistants lay their hands on their heads, and the Bishop prays over each and all of them especially :

OUR FATHER, WHICH ART IN HEAVEN; HALLOWED BE THY NAME; THY KINGDOM COME; THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN; GIVE US THIS DAY OUR DAILY BREAD; AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US; AND LEAD US NOT INTO TEMPTATION; BUT DELIVER US FROM EVIL; FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY FOR EVER AND EVER. AMEN.

Then the Bishop returns to the altar and says,

Let us pray,

and facing the altar offers the following prayer :

Eternal and merciful God, heavenly Father : We most heartily pray thee that thou wilt mercifully look upon these thy servants, who are now consecrated to thy service in the Holy Office of the Priesthood, and give them thy Holy Spirit. Grant them that they may henceforth be strengthened in watchfulness and prayer through thy word, and abide stedfast in the contest for thy kingdom, that they may correct, chastise, and exhort with all meekness and instruction : to the end that thy holy gospel may abide pure and undefiled in our midst and yield us the fruit of eternal life : through thy Son Jesus Christ our Lord. Amen.

Then the Bishop turns to them that are consecrated, who now stand up, and says : (1 Pet. v. 2–4).

Lastly the Bishop says :

Bow your hearts to God and receive the blessing.

THE LORD BLESS YOU AND KEEP YOU; THE LORD MAKE HIS COUNTENANCE TO SHINE UPON YOU AND BE GRACIOUS UNTO YOU; THE LORD TURN HIS COUNTENANCE TOWARD YOU AND GIVE YOU PEACE.

In the name of God, the Father and the Son and the Holy Spirit. Amen.

At the end a hymn is sung, during which the Bishop and the others return to the sacristy.

Proclamation and Prayer, which is to be read aloud from the Pulpit after the Sermon with its accompanying Prayer, on the day when the Ordination of Priests is to take place.

At the end of service a consecration to the Holy Office of the Priesthood is to be performed in this house of the Lord. This Christian congregation is, therefore, exhorted to ask the Lord God in united prayer for his grace and blessing upon them, who are now to enter this same office.

Let us pray.

O merciful God, Father of love, we most heartily thank thee that thou, through thy Son Jesus Christ hast instituted on earth the preaching-office and hast mercifully preserved it among us even to this time: We pray thee that thou through thy Holy Spirit wilt direct and rule all faithful teachers in thy Church, that the pure truth of thy word may be preached for all time. Look mercifully upon the men who are now to receive this office, and seal thyself from thy heaven the consecration which is given them upon earth, that through their service thy great Name may be duly honoured, and the Saviour Jesus Christ more and more glorified in his Church. Amen.

CHAPTER XV

HOW AN INCUMBENT SHALL BE SET IN A PARISH

The ceremony is performed by the Bishop, or such as he appoints for it, on a Sunday or Holy-day, or, if circumstances unavoidably require it, on a weekday and immediately upon taking possession of the benefice, provided no legal impediment exists. The congregation is informed of the fact by an announcement beforehand. The Bishop, or he who represents him, as well as some neighbouring Incumbents, or where such are not to be had, other Priests are gathered together with the new Incumbent (introducendus) *in the sacristy on the appointed day. Before the public service the ceremony is begun with a hymn, during which the new Incumbent wearing a chasuble, and after him the Assistant Priests and lastly the Bishop, or he who represents him, proceed to the altar. He who performs the consecration, takes up his place before the altar, his assistants on either side of the altar rails and the new Incumbent in the choir opposite the altar. When the hymn has been sung the Bishop says :*

In the Name of God, the Father and the Son and the Holy Spirit. Amen.

Then the Bishop delivers his address, and when that is concluded he says :

Let us pray.

Thereupon he turns to the altar and prays, while the rest kneel with him :

Almighty, eternal God, Father of our Lord Jesus Christ, thou hast thyself commanded us to pray for

labourers in thy harvest: Vouchsafe in thy mercy to send us honest teachers and plant thy holy and wholesome word in their heart and mouth! Grant them grace to give heed rightly to themselves and to the doctrine, and faithfully to fulfil thy commands. Give us, Lord, thy Holy Spirit, that thy word may ever remain among us, to grow up and bear abundant fruit, and that thy servants may duly bear witness to thee with upright minds, that thy holy Christian Church may be edified thereby, and serve thee in firm faith and remain stedfast in the knowledge of thee, through Jesus Christ our Lord. Amen.

The Bishop turns to the congregation and says:

The commission to the appointed Incumbent will now be read aloud.

Then the Registrar, or one of the assistants, reads aloud the commission, and afterwards hands it to the Bishop or his representative, who says:

After being duly called thou hast come this day before the altar of the Lord to be set in the office of Incumbent in this Christian congregation of N.N. [these Christian congregations of N.N.].

But, dear brother, to the end that thou with us and we with thee may duly consider the sacredness of thy calling, we will now hear the promise and exhortation of God's Word.

Then the assistants read the following passages from the Bible: (Matt. xxviii. 18–20; John xxi. 15–17; Eph. iv. 10–12; Jer. xv. 19; 2 Tim. iv. 1–5; ii. 15–16, 22–25; Ezek. iii. 17–19; 1 Pet. v. 2–4; Luke xii. 42–44).

Then the Bishop says:

The Lord grant thee grace to keep these words faithfully in thy heart. Let them be a guide for thy life and a reminder of thy responsibility. Let them increase thy vigilance, and inflame thy zeal to consecrate thyself

unto the service of the Chief Shepherd to the faithful and conscientious care of the Christian congregation [these Christian congregations].

The Church of God expecteth of thee that thou bear in mind the importance of the office of Incumbent, which to-day is committed to thee, together with the holy duties it imposeth upon thee, and that thou by faithful prayer to God in the Name of Jesus seek grace and power to shew thyself a true servant of the Lord in the exercise of this office. The Lord help thee to fight the good fight of the faith, to lay hold upon eternal life and to make a good confession.

Confess now before God and his congregation the Christian faith.

The new Incumbent makes his confession of faith :

I BELIEVE IN GOD, FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH. I BELIEVE LIKEWISE IN JESUS CHRIST, HIS ONLY-BEGOTTEN SON, OUR LORD, WHO IS BEGOTTEN OF THE HOLY SPIRIT; BORN OF THE VIRGIN MARY; SUFFERED UNDER PONTIUS PILATE, CRUCIFIED, DEAD AND BURIED; DESCENDED INTO THE KINGDOM OF DEATH; ON THE THIRD DAY ARISEN AGAIN FROM THE DEAD; ASCENDED INTO HEAVEN; SITTING ON THE RIGHT SIDE OF GOD THE FATHER ALMIGHTY; FROM THENCE COMING AGAIN TO JUDGE LIVING AND DEAD.

I BELIEVE LIKEWISE IN THE HOLY SPIRIT; ONE HOLY, UNIVERSAL CHURCH, THE COMMUNION OF SAINTS, THE FORGIVENESS OF SINS, THE RESURRECTION OF THE DEAD AND AN EVERLASTING LIFE.

When the confession has been made, the Bishop says :

The Lord God grant thee grace to remain stedfast in this faith unto the end, and to strengthen them therein, who are thy brethren in the faith.

Then the Bishop puts the following questions :

Dost thou declare thyself willing in the Name of the

Holy Trinity to undertake the office of Incumbent in this Christian congregation of N.N. [these Christian congregations of N.N.]?

Answer: Yea.

Wilt thou so strive in it that this office may be fulfilled by thee in all its parts rightly and worthily, to the glory of God and the salvation of souls?

Answer: Yea.

Wilt thou therefore ever remain stedfast in the pure word of God, avoid all false and heretical doctrine, and rightly preach Jesus Christ according to God's Word, and administer the holy sacraments in accordance with his institution?

Answer: Yea.

Wilt thou likewise so direct thy life, that it may be an example to the faithful and an offence to no one?

Answer: Yea.

Then the Bishop says:

Almighty God strengthen and help thee to fulfil these promises. And according to the commission, which is entrusted to me for this purpose, I commit to thee the office of Incumbent in this Christian congregation of N.N. [these Christian congregations of N.N.] in the Name of God, the Father and the Son and the Holy Spirit. Amen.

The Bishop herewith hands over to the Incumbent the royal or capitular commission: the Incumbent kneels, and the Bishop and the assistants lay hands on his head and pray:

OUR FATHER, WHICH ART IN HEAVEN; HALLOWED BE THY NAME; THY KINGDOM COME; THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN; GIVE US THIS DAY OUR DAILY BREAD; AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US; AND LEAD US NOT INTO TEMPTATION; BUT DELIVER US FROM EVIL; FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY FOR EVER AND EVER. AMEN.

Then the Bishop returns to the altar and says,

Let us pray,

and facing the altar offers the following prayer :

O merciful God, dear heavenly Father, thou, who hast graciously promised and taught us that thou wilt through the preaching of Christ crucified save them who believe : We heartily pray thee that thou wilt mercifully and bounteously endue with the grace and power of thy Holy Spirit this thy servant, whom thou hast sent and appointed pastor of this congregation [these congregations]. Grant that by this means he may be strengthened and stedfast, firm and unflinching in all assaults of doubt, and that he may faithfully and diligently feed with thy word and care for thy congregation, to the praise and honour of thy holy name and to the edifying and advancement of thy Christian people : through thy Son Jesus Christ our Lord. Amen.

Then the Bishop says to the Incumbent :

Bow thy heart to God and receive the blessing.

THE LORD BLESS THEE AND KEEP THEE ; THE LORD MAKE HIS COUNTENANCE TO SHINE UPON THEE AND BE GRACIOUS UNTO THEE ; THE LORD TURN HIS COUNTENANCE TOWARD THEE AND GIVE THEE PEACE !

IN THE NAME OF GOD, THE FATHER AND THE SON AND THE HOLY SPIRIT. AMEN.

At the end a hymn is sung, during which the Bishop and the others return to the sacristy.

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